BHAKTIRATNAKARA CHAPTER 1

Glorification of the Vaisnava Prabhus
O my Lord Gaurahari, You are the abode of
auspiciousness which is as
beautiful as the kirtana of Krsna. You are the ocean
of elegance,
1

- bestower of constant flow of devotion and mountain of love which is as
- bright as gold. Your beautiful features give soothing relief to the eyes

of every living being and you are mankind's salvation from all kinds of

misfortune. You are the center of the Lila Vilasa, and the life of the

devotees. Be kind to me.1

- O my Prabhu, Sri Gopala Bhatta, the bee at the lotus like feet of Sri
- Gaura. You are the sun which destroys the darkness of illusion, the

ocean of kindness and the greatest of all the

b	orahmanas.	You are t	he	
son of Sri Ven	kata Bhatta	and a val	uable orname:	nt
	of divine	love and		

devotion. You are the destroyer of worldly miseries and a resort of

happiness to the misery stricken people. O Lord save me.2

O my Prabhu, Srila Gopala Bhatta, a bee at the lotus like feet of

Mahaprabhu. You are the most skillful devotee of the Lord. O my

Prabhu Srinivasa, whose complexion is as golden as Sri Sacinandana,

you are the king amongst all the brahmanas. Please bless me.3

I constantly worship the companions of Srinivasa Prabhu who is like the

wishing tree of devotional love of Sri Krsna Caitanya Candra. 4

My dear listeners, please repeatedly and joyfully hear the

Bhaktiratnakara which is the life of all Vaisnavas

and the destroyer of all miseries and misfortunes.5

Glorification of Sri Gaura Sundara and his companions

All glories to Sri Krsna Caitanya, the God of Gods who was a lover of

devotion and whose beautiful features fascinated the whole world.6

He was the husband of Laksmi and son of mother Saci and Jagannatha.

He was the life and soul of Nityananda, Advaita and Gadadhara. 7

O my Lord, even the Vedas have glorified you and there is no one who

is not attracted by Your lila.8

You are the guru, the power of devotion and an incarnation of Lord

Visnu. You have manifested your Vilasa through these features. 9

The experts in Vaisnava religion always try to glorify your vilasa which

in their opinion is the source of well being and good

fortune.10

I worship these Vaisnava gurus without considering their education and

culture; Srivasa and his devotional companions, Advaita Prabhu and his

devotional followers, Prabhu Sri Nityananda and his associates, Sri

Gadadhara and his followers and Sri Krsna Caitanya the Lord Himself.11

Krsna used to show his vilasa through six channels: Guru, Krsna,

devotee (bhakta) power (sakti) incarnation (avatara) and revealment (Prakash).12

Except by His favor no one had the ability to understand the mysterious ways of the Lord's divine lila.13
You are the Lord Himself, the only resort of all living beings. I dare not speak a word against Your will. 14

All glories to Sri Guru Krsna Caitanya, the mine of

valuable gems like
kindness and the giver of devotional love.15
All glories to Nityananda Rama who was the Ocean
of kindness and
mercy, the rescuer of the universe and friend of the
poor and
unfortunate.16
You are the original embodiment of Mahaprabhu
Krsna Caitanya and
the only person who can fulfil the desires of
mankind.17
All glories to Sri Advaita Deva the kind hearted
savior of all
mankind.18
You are a part (amsa avatar) of Krsna Caitanya. I
•
have not the audacity
to attempt to describe your glory.19
All glories to Sri Gadadhara Pandita Gosvami who
was the greatest
inheritor of the Power of Mahaprabhu and whose
devotional qualities

overflowed their boundaries.20 All glories to Srivasa Pandita who was the greatest

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and whose devotional character was unobtainable even by the Gods.21

All glories to Sri Svarupa, Vakreswara, Sri Murari and Haridasa.

All glories to Narahari, Gauradasa, Suklambara, Sri Mukunda, Vasu,

Madhava and Sankara.23

All glories to Vidyanidhi Pundarika and Vasudeva Sarvabhauma

Battacarya.24

All glories to Gadadhara Dasa Pandita, Jagadisa and Kashishwara.25

All glories to Sri Paramananda Bhattacarya and Krsnadasa Brahmacari.

26

All glories to the son of the Acarya, Dvija Haridasa and lotus eyed Rai

Ramananda.27

All glories to Lokanatha, Sri Bhugarbha, Sanatana and Rupa.28

All glories to Kashi Misra, Gopinatha, Sastidhara,

Abhirama,	Vamsi
and Saran	ga. 29

All glories to Sri Prabodhananda Saraswati, Sri Gopala Bhatta and the

other sons of Sri Venkata.30

All glories to Raghunatha Bhatta, Raghunatha Dasa and Sri Raghava,

the inhabitants of Govardhana.31

All glories to Sri Hrdayananda, son of Acarya,

Ciranjiva Sena and Sri

Raghunandana.32

All glories to Kanu, Dhananjaya, Vijaya, Ramai, Sri Subuddhi Misra

and Sri Jiva Gosvami.33

All glories to Bhagavata Acarya, Madhava, Sridhara and Dasa

Vrndavana.34

All glories to Krsna dasa Kaviraja Mahasaya and Srinivasa Acarya.

All glories to Sri Thakura Mahasaya, Narottama and Hari

Syamananda. 36

All glories to the innumerable devotees of Sri

		Caitanya	ca	ındra	.37	
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Sri Krsna Caitanya was the life of all his devotees who were very

fortunate, having received his favor. 38
Unlimited descriptions rush to mind in describing
the characters of the

devotees of Mahaprabhu Caitanya who was always inclined to fulfil the

desires of those devotees.39

Gauracandra behaved lovingly with His devotees on whose supplication

He had agreed to incarnate in this world.40
The lila that Gaurahari enacted in the Kaliyuga was
beyond the

comprehension of Brahma, Siva and other demigods.41

That beautiful lila of Sri Caitanya was divided into three segments

beginning, middle and final.42

The first portion dealt with Sri Caitanya as a scholar, middle portion

dealt with the revealment of the glory of kirtana.43

The last portion dealt with Gauracandra's life in
Nilacala as a sannyasi
after he commanded Nityananda to take
responsibility for
Gaudadesh.44

The Kali Yuga was grateful for the presence of Sri Krsna Caitanya as a

glorious sannyasi along with His associates Nityananda and Advaita.45

Prabhu Advaita and Nityananda, the incarnation of Haladhara

Balarama, were the inseparable bodies of Sri Caitanya.46

Who could realize the devotional sincerity of Nityananda and Advaita,

who always used to swim in the ocean of love of Sri Caitanya?47

Who does not wish to hear the nectarine conversations of Nityananda and Advaita?48

Long live these two great devotees of Sri Caitanya!

I wish I had the

power to sing their glories in countries near and

far.49

In Navadvipa, Mahaprabhu Gauracandra,
Nityananda and Advaita
performed many delightful pastimes.50
The devotees of Mahaprabhu relished these
nectarine pastimes
continuously.51

The Universe was purified by these transcendental lilas of Gauranga,

but the enemies of the Vaisnavas were ever deprived of the pleasure of those pastimes.52

Those who received the favorable touch of the Lord's devotees sank

deep in the ocean of devotional love.53

Mahaprabhu had done two types of sport namely appearance (prakat)

and disappearance (aprakat). Sometimes
Mahaprabhu appeared and
sometime disappeared before his devotees.54
But while in appearance or in disappearance,
Mahaprabhu behaved the

same with his devotees. 55
All the Vaisnava scriptures have described th
Nadia Vihara of
Sacinandana 56

In Caitanya Bhagavata it is stated: Gaurarai is enacting His lila even today in Nadia, but only a fortunate person gets the opportunity to observe it.57

Mahaprabhu's devotion to Nadia Dharma is a known fact. Whoever

denies it is simply a sinner.58

Daily we worship that Caitanya, Advaita and Nityananda who revealed

themselves wearing the Brahmasutra and existed with their external

companions in the abode of religion.59

Sri Vrndavana Candra Gaura took the pleasure in strolling through

Nadia followed by devotees of many different religious sects.60

Navadvipa and Vrndavana were non different. In one place

Mahaprabhu exhibited his past	cimes	and	in	the	oth	er
place Syam	ıa.					

Navadvipa and Vrndavana seemed to be two different places only to

those who had no knowledge of the real identity of Mahaprabhu as the

incarnation of Shyama.62

Only those who regarded both Gaura and Krsna as their life and soul,

could understand that Navadvipa was identical with Vrndavana

By getting the favor of Mahaprabhu one could realize that the vilasa of

Navadvipa was non different from the vilasa of Vrndavana.64

Long live the devotees of Mahaprabhu. Now please listen to my

narration. 65

I would like to describe some aspects of Sri Gopala Bhatta's life and character.66

Sri Gopala was a great devotee and lover of the Lord

who had taken
Gauracandra as his life and soul.67
Srinivasa Acarya, the monarch in the realm of love
was the most

favorite disciple of Sri Gopala Bhatta. 68
The followers of Srinivasa Acarya also became very famous for their

devotional attachment to the Lord.69
I want to elaborately describe the lives of those devotees for whom

Gauranga and his associates were the only refuge.70 O listeners, I request you again and again to think only of Sri Krsna

Caitanya and nothing else.71
The real glory of Gauracandra in this world was that he could be

dominated by those devotees who had nothing but Him within their

hearts.72

Sri Krsna caitanya Mahaprabhu was the life of His devotees and the

devotees were the only concern of the Lord.73 According to the wish of Mahaprabhu, the devotees

took birth in different places and the Lord could meet them from time to time.

The expert writers of Vaisnava literature have described the meetings of Mahaprabhu with His devotees.75
Those who deny the truth of the relationship between the Lord and His devotees are sure to perish.76
I advise both devotees and lay men to accept this as universal truth and

not to try to speculate on it.77

The sincere desire of the devotees is certainly more powerful than the

Lord Himself, for Mahaprabhu adores the devotional qualities of His own servants.78

Sometimes Mahaprabhu would go to meet his devotees, and at other times the devotees would go to meet Him.79

The particulars about the ancestors of Sri Gopala Bhatta

Mahaprabhu	met Sri Gopala	Bhatta	in S	outh
	India.80			

I shall summarize the history of the Bhatta family: Sri Gopala Bhatta

was the son of Sri Venkata Bhatta.81 Sri Venkata Bhatta lived in the south and was a renowned brahmin

scholar of all sastras.82

Trimalla, Venkata and Sri Prabodha nanda were three brothers of

whom Sri Gaura candra was the very life and soul.83

Formerly they were worshippers of Sri Laksmi Narayana, but by the

favor of Mahaprabhu they later became great devotees of Radha

Krsna.84

During his visit to the South, Mahaprabhu
Gaurahari spent four happy
months in the house of the Bhattas.85
In the book Caitanya Caritamrta, there was a
beautiful description of
the Lord's Southern tour.86

There was no mention of Gopala Bhatta in the
Caitanya Caritamrta but
his family is mentioned.87
In Caitanya Caritamrta (madhu kanda 9/82-83)
there is mention of a
Vaisnava named Sri Venkata Bhatta who
respectfully invited

Mahaprabhu to his house.88

He washed the feet of the Lord and drank the water with all the

members of his family.89

It was said that Gopala, the son of Venkata became ecstatically

emotional by drinking that water.90

Although he tried to control his body it shivered in ecstatic love.91

Gopala was a beautiful young man whose complexion was as bright as a golden champaka flower. 92

His lotus like face had large eyes and eyebrows and his nose and

forehead bore the bright tilaka of the Vaisnavas.93

How beautiful were his ears and neck. How beautiful were his hands, chest and thin waist.94
How beautiful were his shank, knees, reddish feet.
He wore bright

clothes and was decorated with many ornaments.95
Everyone was fascinated by his ever increasing
beauty and his
manliness.96

Having received Mahaprabhu - his life and soul Gopala engage himself
most gladly in the Lord's service.97
Lyorship Sri Gopala Bhatta Prabbu who was the

I worship Sri Gopala Bhatta Prabhu who was the best of all brahmanas

and was engaged with utmost sincerity in the service of Sri Caitanya

Mahaprabhu.98

I am unable to describe how Gaurahari favored Sri Gopala Bhatta.

The character of Sri Gopala Bhatta Nevertheless I shall attempt to describe the character of Gopala who

was always engaged in the service of Sri Mahaprabhu.100

He was not satisfied to see Mahaprabhu as an ascetic but he lamented privately.101

He addressed Providence with a choked voice, "O Providence, why was I born in this far away place?102

"Why have you forced me to see Mahaprabhu in the dress of an ascetic

and deprived me from observing His pastimes in Nadia?103

"How cruel you are to allow Him the life of a renunciate when I long to see Him as Vrajendra Nandana, the Lord of Sri Radhika."

Lamenting in this way he wept like a mad man and breathed a heavy

sigh as hot as fire.105

Forgiving Providence, Gopala then lamented that the ill fortune was his own fault.106

Having spent his	mself in lam	entation,	Gopala
rema	ained reticer	it yet	

Gaurahari could understand the state of Gopala's mind.107

When Gopala fell asleep, the Lord of Navadvipa appeared to him in a dream.108

Lord Gaurasundara strolling through the streets of Navadvipa and he

was there with him.109

Nityananda and Advaita took him lovingly in their arms but when they

were about to tell him something, he woke up from his sleep.

Gopala looked around in bewilderment and them went impatiently to find Sri Gaura.111

Mahaprabhu was delighted and revealed Himself in the form of a

cowherd boy with a blue complexion.112

The divine beauty remained but in a few moments the blue complexion turned golden.113

The glow	of Gaurasi	undara's	beauty	enchanted	the
	un	iverse.	How		

beautiful was that hair that curled across His shoulders.114

His forehead was decorated by Vaisnava tilaka, his eyebrows were

dramatically raised and his magnificent glance stole the hearts of all the

ladies.115

His beautiful face defeated the pride of the autumn moon and His smile showered nectar.116

His beautiful dhoti was wrapped with three folds and decorated with

various ornaments, His gestures and postures were fascinating.117

The garland of malati flowers hanging round Nimai's neck enchanted Gopala.118

He fell to the feet of Mahaprabhu and again looked at his face with

expectation, but the Lord had reassumed His ascetic

form.119

Mahaprabhu Gauracandra pacified Gopala and gave him direct

instructions.120

He ordered him to go to Vrndavana as soon as possible for there he

would meet two valuable jewels namely Rupa and Sanatana.121

"Tell them about My desire," said Mahaprabhu. "In Vrndavana, you will

get many disciples from all over the world."122 Having instructed Gopala, Mahaprabhu took him in his lap and soaked

his body with tears from His own eyes.123

Mahaprabhu advised Gopala to keep the

instructions confidential and

not discus them with anyone. Gopala was very happy with that 124

Sri Venkata Bhatta was satisfied seeing the sincerity with which Gopala

served Sri Gauranga.125

He dedicated his son to the gracious feet of Gauracandra and became

truly happy. Thereafter Gopala spent his days and
nights with Sri
Gaurahari.126
The thought that Mahaprabhu would leave their
house after four
months made the three brothers morose.127
Trimalla, Venkata and Sri Prabodha nanda
wondered how they could
spend their days without Mahaprabhu.128
"Who will joke with us" they asked each other.
"Who will accompany us
while we bathe in the river Kaveri?129
"Who will perform san kirtana in the temple of
Ranganatha and who
will give worthless fellows like us the gem of
devotion?130
Without Mahaprabhu's presence these crowds will
all disperse and the
holy place shall be vacant."131
Though tears streamed silently down their faces,
they did not disclose

their worries to any one.132

At the end of the scheduled four months when Mahaprabhu actually left their houses, they cried out in despair.133 As the Lord left their house, the Bhatta's fell on the ground at His

feet.134

Mahaprabhu pacified the three brothers by embracing them affectionately.135

After pacifying Gopala, Mahaprabhu continued on His Southern tour.

At last He reached Nilacala where He met His associates and devotees.136

He visited Gauda and Vrndavana where He also met many of His devotees.137

The great ascetic Sri Krsna Caitanya gratified the Kali Yuga with help of his devotees.138

Wherever he went he informed his devotees that he had decided to stay
in Nilacala.139

But in South 1	India Sri	Venkata	Bhatta	and	his	two
	brot	hers grew	J			

morose because of the separation from Sri Caitanya.140

In the absence of his master Sri Gopala's state of mind was beyond description.141

He reflected on that moment of separation when Mahaprabhu had

assured him that his desires would soon be fulfilled.142

He thought of Mahaprabhu's promise to take him to Vrndavana.143

Gopala remained absorbed in love of Sri Gauranga, and his fame in

explaining devotional doctrines began to spread throughout the

country.144

His pleasure was derived from spreading the glories of Sri Gauranga

and defeating the views of the illusionists.145 Educated people eulogized Gopala Bhatta and wondered how he had gained so much knowledge so easily.146 Somebody said, "The credit goes to Sri Parabodha nanda who has

educated him since his childhood.147
"No one can match the learning of Sri Gopala who certainly gained his

knowledge through the earnest efforts of his uncle."148

Somebody said, "Because of his vast learning Prabhonanda has earned the title Saraswati.149

Whether awake or sleeping he never thinks of anyone but his Lord Sri
Krsna Caitanya."150

According to Hari Bhakti Vilasa (1:2) "Gopala Bhatta, the disciple of

Srila Prabodhananda and a favorite devotee of Lord Sri Gaura Sundara,

is compiling the book Sri Hari Bhakti Vilasa, having satisfied Sri

Raghunatha dasa and Rupa Sanatana."151 A renunciate in worldly matters, Sri Gopala Bhatta

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affectionate and poetic. He was an expert in singing, playing musical instruments and dancing.152

The book of verse compiled by Sri Gopala Bhatta for which

Prabhonanda should be given first credit - uses to enchant both the

readers and the listeners.153

In this way, everyone praised Sri Prabodhananda and Gopala, his

nephew who was highly learned and also kind hearted.154-155

Sri Gopala took serious responsibility in looking after his parents who

were always satisfied with him.156

Once a brahmin told Sri Venkata Bhatta, "You must be proud to be the

father of a son who is illustrious in every way.157
"I have never seen such deep devotion as your son exhibits nor such

submission toward parents."158

Venkata Bhatt	a was delighte	ed to tell	the bra	hmin
	about Gopala	a's life		

long endurance to be a great man.159
Gopala had eagerly anticipated seeing Lord
Jagannatha in Nilacala and
at the same time he was interested in learning
Vyakarana and other

scriptures.160

Sri Venkata Bhatta also told the brahmin how his son Gopala had

shown sincerity in serving Sri Krsna Caitanya, the Absolute Being.161

The brahmin enjoyed the stories about Gopala and admired Sri

Venkata Bhatta for being the happy father of such a fine son.

Thereafter the brahmin returned home.162
The parents of Gopala were certainly fortunate to have a son who had fully dedicated himself to the gracious feet of Sri

Caitanya.163

They gladly lpermitted their son to go to Vrndavana and thereafter they

uttered the	name of	Mahaprabhu	and left	t the	world
		forever.164			

After sometime Gopala met Rupa and Sanatana in Vrndavana.165

Although Sri Caitanya was in Nilacala at that time because he was God

Himself He could understand that Gopala had gone to Vrndavana.166

One day he left he house of Misra and went to meet Gopinatha and

Gadadhara.167

The attraction Gouracandra felt towards
Gadadhara was a precious
emotion which only a vastly fortunate man could
have deserved.168

Similarly the depth of the friendships between Nityananda and

Gadadhara was beyond ordinary comprehension.169
Descriptions of the interactions between Gadadhara
and Advaita used

to give a sense of soothing relief to those who heard them.

Srivasa Pandita always admired Sri Pandita
Gadadhara and considered
him more dear than his own life. 171
No one culd understand what happiness lay in the relation between

Prabhu Haridasa and Prabhu Gadadhara.172
Nor could they grasp what sort of love prevailed between Pandita Sri

Gadadhara and Dasa Gadadhara.173

No human being exists who can adequately describe the loving

relationship between Gadadhara and his Lord Sri Gaurasundara.174

In the house of Gadadhara, Mahaprabhu and his devotees used to take

their seats.175

Only the most fortunate could witness the beautiful scene.176

The great ascetic, Mahaprabhu Gaurarai, softly spoke His mind to the

devotees.177

" I feel concerned because I have not received any news from Vraja for a

long time."178

He told the devotees that he wanted to send some letters to Vrndavana,

but as He spoke, a letter arrived from Rupa and Sanatana in Vraja

giving news of Gopala Bhatta's arrival there.

In His enthusiam over the letter, Mahaprabhu began to describe Gopala

to his devotees.181

"During My southern tour, I had the pleasure of staying at the house of Venkata Bhatta.182

"There I met Sri Bhatta's son Gopala who had already proven himself a

great scholar of all scriptures.183

"With the permission of his father, Gopala had gladly served Me with

great sincerity.184

"Lord Krsna has been kind to him and he has now gone to live in Vrndavana.185

"Rupa and Sanatana are very dear to Me and they

sent Me a letter as
soon as Gopala arrived there."186
Mahaprabhu's devotees were happy to hear the Lord
relate His story.

The Lord praised Rupa and Sanatana and then sent them His reply.

He wrote, "I am glad to hear of Gopala's arrival in Vrndavana. You

should accept him as your own brother.189
"Continue to send Me letters from time to time informing Me of your welfare and activities.190

"The books which you have already written and those which you are

currently writing will later be well accepted by the world.191

"The person who will help to circulate all books, has now arrived by the

wish of Lord Krsna."192

Mahaprabhu ordered a person to take the letter and many clothes for

his Vrndavana disciples and to leave without delay for Vraja.

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doras, Kaupinas and outer garments along with the letter.194

I dare not attempt to describe how joyfully the Gosvamis received the

gifts and letter from Mahaprabhu.195

Sri Rupa and Sri Sanatana lovingly accepted Sri

Gopala as their

brother.196

An internal revelation helped Gopala identify Sanatana Gosvami at

once.197

Sri Sanatana Gosvami described the book Sri Hari Bhakti Vilasa to

Gopala.198

While listening to the book, Gopala harbored a secret to serve the deity

of the Lord. One night in a dream, Sri Govinda dev told Rupa about

Gopala's desrie.199

Under Sri Rupa's affectionate guidance Gopala

learned to serve Sri Radha Raman.200

This subject shall be discussed in detail later, but for now I will say that

Gopala's effort in serving the Lord was very sincere.201

Lokanatha, Bhugarva, Pandita Kasiwara, Sri Paramananda and the

other devotees all showered thier love on Gopala Bhatta.202-203

He liked to spend his days with Rupa Sanatana discussing the loving

pastimes of Sri Krsna Caitanya.204

Sri Gopala's heart swelled with love for Sanatana while a deep

friendship grew between him and Sri Rupa.205

But above all other relationships, Sri Bhatta

relished his absorbtion in

the service of Sri Radha Raman.206

By dint of his knowledge and devotion, Gopala could satisfy anyone's

desirea, and he soon became dear to everyone in Vrndavana.207

According to	Prachinairapul	ktama: I	pay my	tribute
	to Sri Go	pala		

Bhatta who became satisfied by the love and friendship of Sanatana and

Rupa Gosvami and who constantly remained absorbed in the service of Sri Radha Ramana.208

Some have tried to describe the activities of Gopala Bhatta, but many have failed.209

Whoever tries to debate the deep rooted significance of his life will be plagued by guilt.210

Even the former great poets had failed to describe the whole life and

activity of Gopala Bhatta.211

I hope that I will be able to describe it later but not now.212

Although Thakura Vrndavana dasa described the pastimes of

Mahaprabhu he did not dare mention the Lord's South Indian tour.213

Vrndavana dasa was the incarnation of Sri Vyasa
deva, yet on the advice
of Veda Vyasa, he did not describe that part of the
Lord's lila.214
Being empowered by Veda Vyasa, Sri Krsnadasa
Kaviraja took pleasure
n elaborately describing that South Indian tour.215
But he also omitted certain parts so that later poets
could elaborate on
them just as a guru keeps remnants of food for his
disciples to accept as
prasadam.216-217
A laymen cannot understand the writing of a great
poet so people
should give up their speculations on such writings
and simply try to
accept them as they are.218
Before attempting to write about Mahaprabhu and
His associates Sri
Kaviraja made a serious effort to understand their
characters in
depth.219

Vaisnava poets would always approach the devotees

of Mahaprabhu in	
order to understand their desires.	After taking
their guidance and	
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permission the poets would write.220
Having taken permission from many devotees,
Krsnadasa kaviraja wrote

several books.221

Sri Gopala Bhatta would not permit his name to be mentioned in amy

of the books although he did authorize and encourage Sri Kaviraja to write.222

As ignorant persons we will never know why
Gopala Bhatta forbade his
name to be mentioned. Perhaps his humility did
not allow it.

Kaviraja had'nt the audicity to flout his order and thus Gopala's name is

mentioned rarely in Sri Kaviraja's book.224 I have heard from an old Vaisnava that Lokanatha Gosvami gave the

same order that his name not be used.225

Krsnadasa	Kaviraja	took	pleasure	in	writing	the
	infrec	quent	passages	3		

which glorified Gopala Bhatta, and he never told
Sri Bhatta how he had

written them.226

I cannot write extentively about the depth of knowledge of Sri Gopala

Bhatta during his life in Vrndavana for fear the book will become too

large.227

Sri Bhatta had given many comments on the book Krsnakarmamrta

which gave much pleasure to all the Vaisnavas.228 Sri Gopala Bhatta, a remarkable person in the path of pure devotion

had performed many supernatural activities.229 At a much later time, Srinivasa met him and got his desires fulfilled.230

On the order of Mahaprabhu, Srinivasa took his initiation from Gopala

Bhatta and later propagated the Gosvami scriptures in Gauda.231

Mahaprabhu empowered Sri Rupa and others to

write and compile
scriptures on Vaisnava religion, for the propogation
of those scriptures
he empowered Srinivasa.232
Acarya and Sri Thakura Mahasaya were of the same
soul in their
devotion to Mahaprabhu. Thakura Mahasaya had
revealed the powers
of both Rupa Gosvami and Srinivasa in his
slokas.233
The slokas by Thakura Mahasaya say: "When shall I
be able to find Sri
Caitanya deva, the ocean of kindness, within the
range of my vision?
His aim was to create many Vaisnava scriptures
through the intellect of
Sri Rupa and others to later disseminate those
scriptures to the people
of the world through the efforts of Srinivasa."234
Srinivasa Acarya was a grea scholar who benedicted
the world by

distributing those valuable Vaisnava books.235

By the wish of Mahaprabhu, he had many disciples among whom

Ramacandra, Gokula and others became very famous.236

I want to tell the entire world about Sri Ramacandra and Sri Gokulananda.237

Ramacandra and Govinda were two famous brothers whose father was Chiranjiva and maternal grandfather was Damodara.238

Damodara Sena lived in Sri Khanda and was famous for his great poetic

genius.239

Sri Sangita Madhava by Sri Govinda Kaviraja says: Th unparallel poet

Damodara Vasuki of the nether world, the greatest scholar Vrihaspati

of the Heaven and the charitable Sri Govardhana of Gaudadesa.240

No one was capable of defeating Damodara in debates for he was not only a poet but a great rationalist.241

Once a world famous scholar who had been easily defeated by him

cursed him to never have any male issue in that lifetime.242

Damodara went to great lengths to pacify the scholar who at last blessed him that he would have a daughter who would be famous throughout

the world.243

"Your daughter will give birth to two illustrious sons who will benedict

the world by removing all inauspiciousness", said the scholar. 244

Later on Damodara didi get a daughter named Sunanda who was not

only beautiful but also a reservior og good qualities.245

The ladies of Sri Khanda appreciated her good disposition and when she

was old enough for marriage they searched for a suitable

bridegroom.246

Damodara Kaviraja selected Chiranjiva as the most
suitable husband for
his daughter and gladly gave her in marriage.247
Although I would like to descirbe the marriage
ceremony in detail, I will
restrain myself as the information is superfluous.
In a village named Kumara Nagara on the bank of
the river Nagirathi,
many Vaisnavas lived peacefully.249
It had been Chiranjiva Sena's home as well, and
after his marriage to
Sunanda he decided to settle in Sri Khanda.250
Chiranjiva Sena was very popular in Sri Khanda.251
He was an an associate of Sri Caitanya Mahaprabhu
and he indulged in
unrestrained san kirtana.252
He was reknown for his kindness in distributing
devotional love to the
poor and neglected people.253
The author of Sri Caitanya Caritamrta mentioned
Chiranjiva Sena
amongst the associates of Mahaprabhu.254
According to Sri Caitanya Caritamrta (Madhya 91-

92) "Mukunda dasa,

Narahari, Sri Raghunandana, Chiranjiva of Khanda and Sulchama" were also his associates.255

Chiranjiva Sena was a great scholar who used to live happily with his wife in Sri Khanda.256

She was as submissive to her husband as Arundhuti, the illustrious wife

of the saint Vashistha. She was a very well behaved lady and a reservior of supernatural powers.257

Sri Ramacandra Kaviraja
Ramacandra was a illustrious as his parents and his brother Mahananda
was born after his brother.258
From his very childhood, ramacandra had a great leaning towards

religion and used to behave with the neighbors from a very impartial point of view.259

He was a man of high spirits and was as beautiful as Madana, the God

of Beauty. He quickly and easily gained knowledge of all types of scriptures.260

Observing Ramacandra's uniqued qualities, intelligent people began to speculate tha the might be an incarnation of some deity.

By his own will he had taken birth in a Vaidya family and thus people

thought he was an ordinary person.262

The Vaisnavas began to think that if he chose the path of a Vaisnava, he

could get many Vaisnava companions in future.263 As time passed, people began to take more and more

interest in

Ramacandra.264

I will not describe the circumstances under which Ramacandra became a disciple of Srinivasa Acarya.265

But I would like to describe the incident in Vrndavana from which

Ramacandra got his title Kaviraja.266
Sri Paramananda Bhattacarya, Sri Jiva Gosvami and
the inhabitants of

Vrndavana were all enchanted by the poetry of Ramacandra and they

confirmed the title of Kaviraja.267-268 Ramacandra Kaviraja was a very qualified man and

an intimate

associate of Narottama Mahasaya.269
In the drama Sri Sangita Madhava the same information about

Ramacandra has been quoted.270

I will discuss the relation between Ramacandra and Narottama later on,

but here I aam giving it in a nutshell.27 Kaviraja and Narottama insiparable and people used to utter their

names as though they were one person - like Nara-Narayan.272-273

They appeared in this world to bring happiness to mankind.274

As brillant scholars of scriptures they easily

defeated the views of the heretics.275

They were expert in teaching the science of devotion and their genius was universally accepted.276
In the book Sri Sangita Madhava the same has been quoted.277

Sri Narottama

Sri Narottama was a great Vaisnava and a life long brahmacari who had visited all the holy places.278 In Sri Sangita Madhava the same description of

Narottama has been

given.279

Ordinary people could not understand the depth of Narottama's

character. He had taken birth simply out of attraction for Sri

Caitanya.280

Narottama was born on the day of the full moon in the month of

Magha. Just as the moon grows fuller day by day so

also Narottama grew.281

He took education in all scriptures and proved himself very efficent in

them. He used to absorb in the thought of the rare qualities of Sri

Krsna Caitanya.282

According to the design of Mahaprabhu, he proved lhimself as the

personification of love and devotion with no attraction for worldly

materials.282

From a young age he looked forward to the day he could leave home

and live like an ascetic.284

He continually prayed to Caitanya, Nityananda,

Advaita and others to fulfil that desire.285

Mahaprabhu and his associates appeared before Narottama in a dream

and pacified him in various affectionate ways.286 Once an envoy came from the king of Gauda and

Narottama's father and uncle were called to Gauda for some important business with the king.287

He took their absence as a chance to deceive his caretaker, console his mother and leave his home.288

His loving mother Narayani, was a sweet natured woman. 289

Their relationship had been close and confident, and she had never

suspected her son might leave home forever.290 Narottama cautiously left his house, carrying the memory of the feet of

Mahaprabhu in his mind.291

On the day of the full moon in the month of Kartika Narottama left his

house as a bright and beautiful young man.292

He visited many holy places before reaching

Vrndavana where he took

initiation from Lokanath Gosvami.293

Lokanatha accepted Narottama as his disciple on the day of the full

moon in the month of Sravana.294

Sri	Lokan	atha
	LUKan	latita

I would like to describe the wonderful character of Sri Lokanatha.295

His father was Padmanava Cakravarti, his mother was Sita and they

lived in the village of Talakhaina in Jessore district.296

In the book Prachinairuktama, the geneology of Sri Lokanatha's family has been given.297

The old brahmana Padmanava was the father of Lokanatha and a

favorite associate of Advaita Prabhu.298 Lokanatha, however felt no attachment for his home and left it to join

Mahaprabhu in Navadvipa.299

Mahaprabhu Gauracandra showered Lokanatha with favor and advised

him to leave for Vrndavana immdiately.300 Mahaprabhu purposuley ordered him to go because he would accept
the life of an ascetic.301
As an ascetic Mahaprabhu would travel to
Vrndavana and he sent
Lokanatha there in advance.302
Lokanath understood the Lord's intentions and
kwew that Mahaprabhu
wuld accept sannyas in a day or two.303
How could the intimate associates of Mahaprabhu
tolerate he hair

cutting ceremony when the Lord would discard his beautiful curly

locks.304

Lokanatha could not even think to of the scene and fell crying at the

feet of Mahaprabhu.305

The Supreme Lord Mahaprabhu understood the mind o Likenath,

consoled him in an affectionate embrace and silently directed him to go

to Vrndavana.306

Lokanatha dedicated himself to the gracious feet of Mahaprabhu,

bowed	at	the	feet	of	the	assoc	iates	of	Mah	apra	ıbhu
					and	d left					

Navadvipa.307

He wandered with aheavy heart, visiting many holy places before he

reached Vrndavana.308

Caitanya Mahaprabhu who was always bound by the love of his

devotees, accepted the like of an ascetic and went to Nilacala to see

Nilacala candra.309

From there Mahaprabhu travelled to South India. When Lokanatha

heard about Mahaprabhu's intinary he also started for the South.310

From South India Mahaprabhu went to Vrndavana. Lokanatha got

news of that and immediatetly headed toward Vraja. 311

From Vrndavana Mahaprabhu started for Prayag and when Lokanath

heard that he became extremely perturbed.312

He resolved to go to Prayag on the following morning but Mahaprabhu appeared to him in a dream and ordered him to stay in Vrndavana.

Lokanatha could not disobey the order of Mahaprabhu and remianed in seclusion on Vrndavana.314
After a long time he met Rupa Sanatana in Vrndavana and they

became very happy in each other's association.315
He also met Sri Gopala Bhatta and others who
accepted him very
affectionately.316

The relation between Bhugarva and Lokanatha was so intimate that

their seperate bodies seemed to be the only difference between them.

317

Prabhu Lokanatha became experienced in every every sphere of life and remained in the serivce of Srimat Govinda and others for a long time.318

His absorbtion in divine love and distaste for worldly matters made him illustrious throughout the world.319
In the book Hari Bhakti Vilasa, Gosvami Sanatana mentioned

Lokanatha's name while starting Mangala charana.320

He wrote, "May Sri Kashiswara Gosvami Prabhu increase the beauty of

Vrndavana by his presence and may Krsnadasa Kaviraja Prabhu and Sri

Lokanatha Prabhu also shine there.321

At the beginning of the book Sri Vaisnava Tosini he mentioned

Lokanatha's name for auspiciousness.322
"I sing the praise of Srimat Kashiswara, Srimat
Lokanatha and Srimat

Krsnadasa Prabhu who have dedicated themselves to the feet of Lord Sri Govinda.323

Lokanatha took pleasure in visiting all the places in Vrndavana where

Krsna had enacted his pastimes.324
Kishori Kunda was a holy spot in the village of
Umrao near

Chatravana.325

Lokanatha decided to live there in seculsion cherishing the hope that he could one day serve the deity of Krsna.326 Mahaprabhu understood the desire of Lokanatha and appeared before

him disguised and carrying a deity of Krsna. 327
He put the deity named Radha Vinod in
Lokanatha's hands and

immediately disappeared.328

Lokanatha could not understand who had given him such a beautiful

deity nor where the person had gone.329

Seeing Lokanatha's bewildered state Sri Radha

Vinod smiled and explained.330

"I have been staying in a forest near Kisori Kunda in this village Umrao.

I could understand that you were not satisfied so I came to you on my

own without taking anyone's help. Now please feed me." Lokanatha

could only stand with tears flowing from his eyes.330-333

Yet he hurriedly cooked some food and offered it to Radha Vinod.

Then he made a bed of flowers and requested the deity to lie down

there.334

Lokanatha fanned him with a leaf and then massaged his legs gaining great satisfaction.335

He wholly dedicated himself to the feet of Mahaprabhu and became absorbed in the nectar like beauty of Mahaprabhu.336

He hastily sewed together a small cloth bag as a temple for the deity.337

The small bag glowed with a divine light.

Lokanatha hung it round his neck and carried Radha Vinod with him wherever he went.

The people of the village wanted to build a cottage
for Lokanatha but
ne was quite satisfied living under a tree and did no

he was quite satisfied living under a tree and did not want a cottage.339

Lokanatha did not have the slightest interest in his own needs or

comforts. ordinary people could not realize the depth of his

detachment.340

After living a long time in Umrao Lokanatha went to Vrndavana where

the Gosvamis heartly accepted him and cared for him.341

He lived there very happily for a long time butthen the fire of

separation began t burn in his heart.342
The disappearance of Sanatana, Rupa and other devotees created a

great vaccum in the Vrndavana Vaisnava community.343

Throughout the day he lamented the absence of Rupa and Sanatana and grew disinterested in his own life.344

The favor of Lokanatha to Narottma
At that time Narottama arrived in Vrndavana and
immediately engaged

himself in the continous service of Sri Lokanatha.345

Lokanatha was satisfied with Narottama's attitude and gave him Diksha

mantra.346

Sri Gopala Bhatta and the other Vaisnavas accepted Narottama as an

intimate friend.347

Narottama got the title Thakura Mahasaya along with the affection of Sri Jiva Gosvami.348

Srinivasa Acarya met narottama in Vrndavana and gradually a dynamic

new circle of Vaisnavas was established there.349 Srinivasa also met Shyamananda in Vrndavana.350

Sri Shyamananda Sri Shyamananda lived in the village name

Dandeswara. His mother was Sri Dwika and his father was Sri Krsna Mandala.351

Shyamananda was born of a sad gopa family. He regarded Lord Krsna

as his life and soul and the Vaisnavas were very dear to him.352

I will not give the details of the lives of Sri Krsna Mandala and Sri

Dwika because in doing so the book would become too volominous.353

Shyamananda's father formerly lived in a village named Dharenda-

Vahaduapura. Some experts said that
Shyamananda was born there.354
Some said that Mandala had lost his eldest son and a
daughter.

Shymananda was his third child.355
Shyamananda was born at an auspiciousness
moment and from the
moment of his birth he charmed the local village
people.356

Observing the nature of the new born baby, Krsna

Mandala told his wife
to look after the child with utmost care and then
leave his feature in the
hands of Lord Krsna.357

The women in the village suggested the name Duhkhia for him instead of any sweet name.358

Because of the difficulty his parents faced in raising him, the name

Dukhi was kept.359

Great celebrations were held for him when he ate his first rice

(annaprasan) and later when he shaved his head leaving only sikha and

the entire village enjoyed the ceremonies.360 Dukhi never played with his friends, but he completed his study in

Vyakarana and other subjects in a very short time.361

The people of the village were astonished to see his determination.362

He especially liked to hear the life stories of

Gauranga, Nityananda and their associates from the Vasinavas of the village.363

As he sang the glories of Gaura-Nitai, tears would flow from his

eyes.364

He always remembered the pastimes of Radha Krsna and served his

parents faithfully. 365

- When Dukhi had grown up, his parents advised him take diksha in
- Krsna mantra from any respectable religious teacher of his choice.366
 - With folded hands he humbly replied that he had already decided to
 - accept Prabhu Hrdaya Caitanya of Ambika as his reliious guide.

Hrdaya Caitanya belonged to the branch of Gauridasa Pandita and was a devout follower of Krsna Caitanya and NItya nanda.368

Dukhi knew that Gaura Nitai were always present in the house of

Hrdaya Caitanya and had decided to take his
initiation from that saint if
his parents gave their permission.369
He anticipated that his parents would not want
their young son to travel
alone so far away but he told them that he had
already found a solution
to the problem.370

When the village people of Dandesvara would travel together to bathe

in the Ganges he would simply travel with them.371
He begged for his parents whole heated support of
his idea and their

blessings as well.372

They were very happy with his proposal and they gladly gave their

blessings, considering that it was all arranged by the desire of

Mahaprabhu.373

In Ambika, Hrdaya Caitanya warmly received him.374

He asked Shymananda his name and the name of

1 •	• 1	1
his	V1	lage.

Shymananda told him his life story.375 Sri Hrdaya Caitanya was deeply moved by Dukhi's story and gave him

the name Krsnadasa.376

He also hinted that he would be known as Shymananda when he would live in Vrndavana.377

The name Dukhi-Krsnadasa became well known as the sincere disciple

served his guru as though he were God.378
For that sincere service, Hrdaya Caitanya was
extremely satisfied. 379

Accepting him as a disciple, Hrdaya Caitanya dedicated Dukhi

Krsnadasa at the feet of Mahaprabhu, and thus all the desires of

Krsnadasa were fulfilled.380

The book Sri Shymananda Sataka has given an identical biography of Shymananda Prabhu.381

Shymananda lived happuly in the house of his guru but after sometime

Hrdaya Caitanya ordered him to go to Vrndavana.382

Shymananda did not want to leave his guru's house and grew

morose.383

But with a loving embrace, Hrdaya Caitanya again insisted that

Shymananda go to Vrndavana.384

Crying bitterly Dukhi Krsnadasa bowed at the feet of Hrdaya Caitanya

and left the house.385

Dukhi Krsnadasa's eyes began to shed tears of love while he envisioned

Prabhu Nityananda and Caitanya.386

Lamenting in various ways he also bowed to the feet of the associates of

Mahaprabhu and took leave from them.387

While visiting Navadvipa and other places

Krsnadasa continually prayed

for pure devotional service.388

While he reached Gauramandala, he cried out in deep emotion and

tears rolled from his eyes.389
Calling out the names of Nityananda, Advaita and
Caitanya, Krsnadasa
cried in bitter separation.390
Over and over he prayed for the mercy of
Mahaprabhu and holy
Gauramandala. 391
Could anyone understand why Mohanta
Shymananda had been praying
to Sri Gauramandala.392
The experts say that Sri Gauramandala was God
Narayana Himself and
from that holy dham all desires could be fulfilled.393
In a song written by Thakura Mahasaya in the book
Sri Shymananda
Sataka it is said: "He who takes the feet of Sri
Gauranga as hs treasure
can get the real wealth of devotion. He who hears
the sweet lila of
Gauranga, can have a pure heart.394
"He sho speaks the name of Gaurnga can realise the
real meaning of
love. I glorify that person. Whoever is absorbed in

thoughts of the
qualities of Mahaprabhu can enjoy the eternal lila
of Gauranga and

becomes the real ineritor of devotional love.295
"He who accepts the associates of gauranga as
eternally accomplished

devotees gets Sri Vrajendra Suta (Krsna) and whoever regards Sri

Gauramandala as God narayana Himself can live in Vrajabhumi.396

"He who drowns in the ocean of Gauranga's eternal love becomes an

intimate associate of Sri Radha Madhava. He who though lives in a

home or in a forest can cry out taking the name of Gauranga,

Narottama always desires his association."397
Many mahantas have sung the glories of Thakura
Mahasaya and
Shumananda 308

Shymananda.398

Remembering the order of his guru with eagerness, Shymananda went

straight to Vrndavana after visiting various holy
places.399
He had done so much devotional activities in
Vrndavana that everyone
became very satisfied with him.400
His devotion so much pleased Sri Shymasundara
Himself that Dukhi
Krsnadasa became known as Shymananda in
Vrndavana.401
As Sri Jiva Gosvami found Shyamananda a man of
sincere spiritual
practices, he taught him all the Gosvami
scriptures.402
All the associates of Mahaprabhu in Vrndavana
were pleased to include
Shyamananda in their circle of devotees.403
Whatever activities Shyamananda performed in
Vrndavana were done
under the order of his guru.404
On hearing news of Shyamandna's activities in
Vrndavana Sri Hrdaya
Caitanya became very happy.405
He wrote a letter to Sri Iiva Gosvami that he was

offering Dukhi Krsnadasa to him.406

He requested Sri Jiva Gosvami to fulfil the desires of Shyamananda and

then to send him back after sometime.407
He advised Shyamananda to regard Sri Jiva
Gosvami as a brother of his
guru.408

He also warned Shyamananda to be very cautious in learning devotion

and in behaving with the Vaisnavas. 409
With these instructions Hrdaya Caitanya hoped to
make Shyamananda

cautious. Shyamananda felt very fortunate to have such a religious

guide.410

After a long time, Shyamananda returned to Gauda and gave initiation

to Sri Murari and others in Utkala according to the desire of

Prabhu.411

The identical form of Sri Shyamananda Prabhu and

Sri Narottama

I have not given many details but have tried to present the intimate

relationships of Sri Narottama and Sri Shyamananda in a nutshell.412

In Vrndavana, Narottama had been floating in the river of devotional

love but due to the wish of Prabhu he left

Vrndavana for

Gaudadesa.413

I shall describe how he went to Gaudadesa.414 There was a disciple of Narottama named Sri Vasanta who was born of

a brahmin family and was a great poet.415 He composes some songs in which he described the

travels of Sri

Narottama.416

The song by Sri Vasanta says: "O Prabhu
Narottama, the ocean of good
qualities. I do not know how Providence has
created your tender body
which has conquered the pride of the golden lotus

flower.417

Being mad in the love of Gauranga, giving up the
pleasures of riches
and enjoying life in Vrndavana, Narottama
dedicated himself to the feet
of Prabhu Lokenatha.418
Having favored him, Prabhu Lokenatha has

Having favored him, Prabhu Lokenatha has captivated him and sent

him to Gaudadesa who after visiting Gauda, goes to Nilacala and then

again came back to Gaudadesa.419

- The associates of Prabhu favored him and composed many songs about
- him. I Vasanta the servant of Narotttama, say that he has reformed
- heretical demons to peaceful devotional people.420 In this way, vasanta described the qualities of Narottama.421
- Prabhu Lokenatha instructed Narottama to care for the deities of Sri
- Gauranga-Krsna, to serve the Vaisnavas and to sing sankirtana of Sri

Prabhu while he was in Gaudadesh.422-423

In sincere obsrvance of that order Narottama care	ed
for six deities at one	
time.424	

The names of the six beautiful deities were Gauranga, Vallavi Kanta,

Sri Krsna, Vraja mohana, radharamana and Radhakanta.425-426

In doing so he followed the practices (rites) strictly and engaged himself

wholeheartedly to the service of the Vaisnavas.

The people of all classes an creeds got enormous pleasur from the

sankirtana sung by Narottama.428

The associates of Gauranga in Gaudadesa were very happy to have

Narottama in their midst.429

Sri Jahnavi devi, the daughter of Swrya Pandita and the wife of Sri

Nityananda, was adored by the whole world.430 She was a experienced lady in devotional matters and she loved

Narottama very much.431 She was satisfied by his srtong devotional tendencies and by his
detachment from worldly pleasures.432
By his own grace he had returned to the village of
Kheturi and given the

residents his association.433

I am a worthless person, how can I describe the favor which Jahnavi

devi showered on Narottama.434

Sri Thakura Mahasaya was a generous person.

Whoever received his

favor got all of his desires fulfilled.435

Many persons became his disciples, namely Ganga Narayana, Santosha

and many others. All credits went to Sri Narottama for this.436-437

Sri Govinda Kaviraja composed some songs which eulogised

Narottama.438

In his songs he said: "All glories to Narottama
Thakura, the emperor in
the realm of love and devotion, who is of the same
nature as

Ramacandra Kaviraja.439
He is the centre jewel of the crown like love and hi
emotions are like
ornaments. He gets himself seated on the love like
throne of Kheturi
with the devotees by his side.440
He always engages himself in the service of Sri
Radha Madhava and in
explaining the book Sri Bhagavat of Rupa and
Sanatana.441
He who all the tim absorbs in sankirtana without
caring a fig for
religious or irreligious things and engages in charity
and Yoga
always.442
As a scholar of Bhagavat and other scriptures views
of Pandits on the
subjects of Sankhya, Mimansaka and others.443
He was a threat to irreligious people and a
benefactor of love to the
poor. Only I, Sri Govinda dasa, am a worthless
person as I cannot get
his favor.444
· · ·

The idnetity of Govindadasa
Govinda was the younger brother of the great
devotee. Everyone
appreciated Govinda's versatile genius in all
scriptures.445

He composed many nectarine songs which brought pleasure to Sri Jiva

and Sri Lokenatha.446

In his songs he enumerated the glories of the Gosvamis of Vraja and

therefore recieived the title of Kaviraja from Lokenatha and Sri

Jiva.447

The scent of the verses relating to Sri Krsna Candra carried by the

restless vernal breeze blowing from the sandal mountain of Sri Govinda

Kaviraja enchanted the desire tree Sri Jiva Gosvami and his bumble bee

like devotees and and intoxicated the people of Vrndavana. What

person except Ramacandra.454
I check myself for going into details regarding the
initiation of Hari
Narayana by Ramacandra or the initiation of other
people under Hari
Narayana.455
Sri Govinda dasa composed the book Sri Rama
Carita and dedicated it
to Hari Narayana.456
One of the songs in that book says: "All glories to
Rama Raghunandana
who is the beloved husband of the daughter of
Janaka and who is
eternally adored by deities, human beings, apes,
flying creatures and
night travelling entities.457
"All glories to him whose complexion is the color of
greeen grass mixed
with the new born cloud of the rainy season, and
whose eyes are as black
as collyrium. He remains peaceful during battles
wearing his arrows on

his right shoulder and his bow on the left. His character is as deep as the ocean.458 "All glories to him whose brother Bhargat has sincerely worshipped his sandals by shading them with an umbrella and fanning them with a chamara. He is the God whom Siva, Brahma, Sanaka, Sanatana and other gods attend with folded hands.459 "All glories to him who is worshipped by maruta nandana as the only God. I Govinda dasa, always keep in my heart the truth that Raja Hari Narayana is his guardian."460 Being ordered by Sri Santosh Dutta, Raj Hari Narayana wrote the drama named Sangita Madhava.461 There in the courtship of Sri Radha Krsna is so beautifully described that Sri Santosh Datta became enchanted.462

The biography of Santosh Dutta
I hope my audience will be satisfied after hearing

the biography of Santosha.463

In the capital city of Gopalapura on the bank of the river Padmavati

lived King Krsna nanda Dutta and Sri Purusottama Dutta who were

> both great personalities.464-465 Krsnadasa was the younger brother of Sri

Purusottama Dutta and

people in general liked to see the cordial relation between the two

brothers.466

Sri Krsnananda's son was Srila Narottama whose character has already

been described.467

Santosha was the son of Sri Purusottama and the nephew of

Krsnacandra and he was a very efficient in the execution of royal

affairs.468

He was efficent man who had a great influence on the king of Gaur, the

ministers of the State	and also the subjects of the
king	Everyone
obey	ed him.469

But he was so kindhearted that he won the love of everyone.

Simultaneously he was a respected scholar who enjoyed his absorbing study of the scriptures.470

He was the brother and disciple of Sri Narottama and remained always

in the service of his guru, Krsna and the Vaisnavas.471

In the drama Sri Sangita Madhava the same narration about the life of Santosha Dutta has been quoted.472
"Who in this world is a more fortunate gentleman than Sri Santosha

Dutta who has earned the dual blessing of Sri Radha and Madhava by

his own devotional endeavors and has been able to place their forms in

this lotus like heart? Who is more favored than Sri Santosha Dutta who

has been	able to	reveal the	true identif	cy of the deity
		of Sri P	Kadha	

Madhava by dint of his own purity and his desire to do good to the

pwople of the world.473

Oh by the wonderful endeavor of Sri Santosha Dutta the deity of Sri

Gauranga then Sri Radha ramana and at last Sri Radha Kanta revealed

themselves! Oh what nectarine devotional meetings, philosophical

discussions and sincere worship of the guru is being conducted in

Narottama's house. There is no place more secur than the feet of

Santosha where real devotees and misery stricken mankind can find

relief.474

People in general admired Sri Santosha for his wonderful devotional activities.475

Some thought that he must have supernatural

power which kept him on
the strict path of devotion. Without such power
how could a human
accumulate such devotional strength.476
Others thought it was by the mercy of Narottama
Kaviraja that Santosha
was empowered to success in the devotional
sphere.477

The drama Sri Sangita Madhava has given the same information.478

"There is much to say about the wonderful endeavors of Santosh but I will not give the details.479
His affection towards Sri Govinda Kaviraja indicated that they were

different only in bodily features but equal in inward qualities and habits.480

Sri Kaviraja and Narottama passed their lives in the village of Kheturi

with these great and qualified devotees.481
Whoever can understand the true identity of these
devotees within his

heart can certainly get the favor of Lord Krsna.482 Later I shall describe how Sri Rama candra used toserve his own God,

> but now I shall discuss the topic of Sri Gokulananda.483-484

Dwija Haridasa, giver of love and devotion was a disciple and associate

of Sri Krsna Caitanya Mahaprabhu.485 Haridasa was a highly qualified and experienced devotee who used to

engage in Sankirtana throughout the entir day and night.486

His sons Sri Gokulanandana and Sridasa were very promising even from their childhood.487

THey completed their study of scriptures in a very short time and loved

to absorb themselves in active sankirtana.488 Sri Gokulananda got the full mercy of Srinivasa Acarya.489

On the order of his father he took initiation from Sri Acarya and served his guru sincerely.490

His younger brother Sridasa was also a great devotee who followed in

his path.491

Srinivasa Acarya was a loving person who spent his days happily with his

disciples.492

He gave them advise in devotional subjects and tried to increase their

attraction forthe qualities of Sri Krsna Caitanya.493

Srinivasa Acarya and Gokuladasa genius was appreciated by the whole

world.494

The Vaisnavas desire to hear the life story of Srinivasa was never

satiated.495

I cannot understand why the Vaisnavas ask an ignorant person like me

to write about these matters.496

But please listen to me, as I am ordered by those

Vaisnavas to tell you

all the stories.497

It is my opinion that whoever attentively hears

these topics is sure to get the favor of Gaura who is Himself the Vrajendra dana. Whoever

eagerly tells these stories to others is certain to get the favor of Prabhu

Nityananda and Sri Advaita .498-499 Whoever has respect for Prabhu Gadadhara, Srinivasa and others is

sure to get the valuable gem of devotion, and whoever has no faith in

their devotional qualities is sure to be ruined.500-501

Please listen to the biography of Srinivasa, there in you will get all your

desires fulfilled. From this discussion you will gain much pleasure.502-

503

Now listeners, please relish this topic again and again because it will

bring you relief from all your worries.504-505
The authorities have named the book
Bhaktiratnakara as it includes

many waves of verses.506

O listeners, sink in the ocean of Bhaktiratnakara by holding the feet of

the multitude of devotees on your head.507 Devotion is the possession of adevotee but it becomes available to a

devotee only when he assists another person in acquiring it.

All glories to Bhakti devi to the dity of devotion whose blessings I

humbly request. Without her mercy I will not get my desires fulfilled.509

Even if a person perfomrs several religious austerities for a long time it may not be possible for him to obtain devotion for the feet of Lord

Krsna.510

If one wants to obtain the gem like devotion to the depth of Krsna one should try to be absorbed in the depth of devotional

practices all the time.511

I would caution that person to keep the gem of devotion securely within his heart because devotion, according to all scriptures is the most valuable possession in the world.512

It is easy to obtain salvation through knowledge and to fulfil desires

through virteous offerings to the deities, but even if one makes sincere

religious endeavors of practices mediatation throughout his life it is not easy to get devotion to Hari which is the most valuable possession in the world.513

Who can realize the true greatness of devotion? For this purpose Sri

Caitanya had appeared in this world as an incarnation to taste the real juice of devotion.514

I wish I could die taking with me all calamities which might befall that incarnation who has made a wretched person like

me the possessor of
such valuable treasures of devotion for the feet of
Lord Krsna.515
I want to hide it in my heart for fear I might lose it
becasue of my
worldly attachments.516
According to the book Sri Bhagavata (5/6/18) "O
my dear king, Lord
Mukunda himself is the guardian, guru, beloved
friend and the director
of your Pandava dynasty and of te Yadus, moreover
he sometimes has
served you menially because of his love for His
devotees. To those who
worship Him, He gives salvation but He never gives
them the valuable
treasure of Bhakti.517
Who can acquire that salvation which even Brahma

failed to get? Yet it
became available to all by the grace of Sri Krsna
Caitanya.518

Prabhu Nityananda was the incarnation of Balarama and Sri Advaita

was the incarnation of Maha Visnu.519
Their method of distribution of kindness filled the
world with oceans of
deviation.520

Sri Pandita Gadadhara and others were empowered by Prabhu Himself,

also helped the people very kindly to obtain devotion to Krsna. 521

Srivasa and other devotees of Prabhu also distributed devotion among the people of any class or creed.522

Who can describe the qualities of Gaura who the greatest benefactor of

love and devotion? He personally distributed that devotion and

empowered his devotees to teach everyone without discrimination

against any class or creed.523

To carry out His mission of preaching devotion everywhere, Prabhu

directed his companions to form groups and to settle in different

places.524

The circulation of devotional scriptures by the Gosvamis

Prabhu sent Rupa Sanatana west where they could circulate many

devotional scriptures.525

They wrote the books like Sri Hari Bhakti Vilasa in which they taught

many aspects of devotional philosophy.526
They wrote the book Sri Bhakti Rasamrta Sindhu,
an authentic book of

devotional philosophy which gave enormous pleasure to the devotees.527

These two great Vaisnavas were the dearest companions of

Mahaprabhu. His memory brought joy to their minds and helped them win the favor of Lord Krnsa.528

Sri Jiva Gosvami and other companions caotivated the world by

publishing devotional scriptures.529

Who can describe the devotional qualities of Sri Jiva Gosvami, the favorite of Sri Sanatana Gosvami.530

Sri Sanatana Gosvami
Sri Sanatana was a wonderful personality who had
great love for the
Srimad Bhagavata.531

When he was young a brahmin appeared to him in a dream and gave

him a Srimad Bhagavatam.532

When he woke up from the dream and found he did not have the book

he was quite perturbed, but later that morning the brahmana actually

brought him the book.533

Sanatana became so excited to get the Srimad Bhagavatam that he sank

ecstatically into the deep ocean of nectarine love.534

Whatever realization he gained from the Srimad Bhagavatam he expressed in his own book Sri Laghu Tosani.535 Sri Jiva Gosvami described the life history of Sri sanatana in his book Laghu Tosani.536

The book Sri Laghu Tosani also gives information regarding the life of Sri Sanatana.537-538

Though Sri Jiva had elaborated on the former book of Sri Sanatana, yet

he wanted to say more about Sanatana and for this reason he wrote Sri
Laghu Tosani.539

The particulars about the former seven generations of Sri Jiva.

I shall introduce seven generations of Sri Jiva Gosvami's family.

Once there was a famous brahmin named Sri Sarvagna Jagatguru who was a respected Yajurvedi of the Varadwaja caste.541

He was the king of Karnat who had been adored by all other

contemporary kings and who was a grat scholar in all the Vedas and was

a very fortunate person.542-543

His son, Aniruddha deva, was as spirited as Lord Indra and more

famous than the moon (chandra).544

He was a proficient scholar of the Vedas and a favorite of the reigning

kings at that time his two queens were also famous.545

Aniruddha deva's sons, Rupeswara Harihara, became well respected for their virtuous qualities.546

The elder son Rupeswara earned his fame as a scholar of the Sastras

while Harihara became a master in the art and science of weapons.547

After their marriage their father died, leaving the administration of the state in their hands. 548

But the younger brother Harihara soon snatched the administration

power from the hands of his elder brother.549 Having lost all power, Rupeswara and his wife travelled to

Paulasthadasa in a chariot pulled by eight horses.550 Sri Sikhareswara befriended him and convinced him to settle down

there.551

Sri Rupeswara's son, Padmanava, was a beautiful child and a genius as well.552

He learned the four Vedas so easily that he became famous simply for

that alone.553

A man of impiecable character Padmanava was genuinely absorbed in

love of Lord Jagannatha.554

Padmanava left Sikhara bhumi and settled on the

bank of the

Ganges.555

He lived in the village Navahatt which was popularly known as

Naihatti.556

In Naihatti Padmanava worshipped the deity of Sri

Purusottama.557

By performing a sacrifice (yajna) he got eighteen daughters and five

sons.558

The names of his five sons were Sri Purusottama, Jagannatha,

Narayana, Murari and Mukunda. 559
His eldest son Sri Purusottama and the youngest son
Sri Mukunda were

the best of all the five sons in experience and character.

Sri Mukunda deva's son, Sri Kumara, was the light of the brahmana

family and a highly virtuous man.561

He always engaged himself in oblation privately and became afraid if

any evil soul came in front of him.562

If by channce any non Hindu wasked in front of him he would

immediately perform some penances and he would not eat rice.563

Because of some family difficulties he became very

disturbed and at
once left the village Navahatta.564
He went to Bangadesha with his followers and
settled in a village named
Bakla Chandradwipa.565

There was a village named Fateavada in Jessore where he built a house

for the conveinence of communications with the devotees and Vaisnavas of different places.566

Among Kumardeva's many sons were Sanatana, Rupa and Vallabha the

life of the Vaisnava community.567-568
In the book Sri Laghu Tosani, the same dynastic history has been given.569-577

The biographies of Rupa, Sanatana and Vallabha Sanatana, Rupa and Vallabha were great devotees.

Sanatana was the elder brother and Rupa the middle.578

Sri Vallabha was the youngest of the three brothers and his son was Sri

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This book will be too big if I go into details for describing the nature of

relations between the three brothers.580

The king heard from his experts that Sanatana and Rupa might be very

suitable persons for posts as minsisters.581

At that time the king of gauda was a powerful non Hindu. He

appointed Sanatana and Rupa to two responsible posts in his

kingdom.582

Due to fear of the king, they accepted the posts and helped him increase

his state.583

The king became so satisfied with the brothers that he divided his

kingdom between them and allowed them to enjoy their estate.

They settled in the village named Ramkeli in Gauda along with their wealth and treasures.585

Many scholars from different countries used to visi
the court of Rupa
and Sanatana.586
There were also singers, instrumentalists, dancers
and poets who
remained at the service of Rupa and Sanatana in
their court.587
They would spend money profusely for state
purposes but they never
harmed anyone.588
They passed their personal time in the study and
discussion of scripture
and took part in scholarly debates which would
establish their views or
discredit the opinions of their scholars.589
If any scholar wrote on the subject of Nyaya sutra-
he could not feel
accomplished until his work was approved by Rupa
and Santana.590
Scholars throughout the country appreciated the
acedemic genius of the

As their fame grew, brahmins from Karnata and

two brothers.591

other countries visi	ted
their courts.592	

Rupa and Sanatana arranged houses near the Ganges for the brahmins of their own country.593

The Bhatta class brahmins who lived in the village of Bhattabati were

scholars of different scriptures. 594

The brahmins of the Ramkeli village assisted Rupa and Sanatana in

many importany duties.595

Rupa and Sanatana used to serve the Vaisnavas very sincerely and humbly.596

They had great respect for the brahmins who came from Navadvipa.

Vidyavachaspati was the religious guide of Sri
Sanatana and from time
to time he stayed at Ramkeli. 598
Sri Sanatana studied many scriptures under him
and his respect for
Vidyavacaspati knew no bounds.599

He respectfully mentioned the name of his guru in his book Sri Dasama
Tippani.600-602

Who has the capacity to describe the remarkable activities of Rupa and

Sanatana?603

In a lonely place near their house there was a garden (Kadamva

Kanana) and in it was situated the Radha Syama Kunda.604

They used to think of the lilas of Vrndavana and while thinking of it

they began to shed tears of emotional upheavol.605 But they contiunously rendered sincere service to their deity Sri

Madhava Mohana.606

And they retained an eager anticipation for meeting Sri Krsna Caitanya

Candra who lilved in Nadia at that time.607
They regretted their service to the Muslim king and their father

continually performed atonements for the disgrace of serving the

Muslims.608-609

They lamented their own position, considering themselves no better

than Muslims because of the work they did and the association they kept

with Muslims. They felt themselves worthless as tey served the king of

the Yavanas instead of the king of their own race.610-611

In the depths of their humble lamentation they considered themselves

inferior to the Yavanas.612-613

Though they were descendants of a brahmin king they could not think of

themselves as brahmins.614

Whoever got the mercy of Sri Caitanya developed humble behavior. A

devotee never considered himself great but took a most humble

position.615-616

Although Sri Krsna Caitanya was God Himself, He nevertheless maintained the humble mood of a devotee.617 Gaurarai knew that happiness lay in the mood of humility and He

taught that principle amongst his followers.618
Only Sri Krsna Caitanya was able to understand the change that

transpired in the minds of Sanatana and Rupa.619

Sri Gaurasundara in Ramkeli
Out of divine love for his devotees Gaura candra
went to Ramkeli to
meet Sanatana and Rupa.620
The people of Ramkeli- even the Yavanas- went en
masse to see
Prabhu.621

The happiness of Sanatana and Rupa was unbounded and they went privately to Prabhu and fell at his feet.622
Baring grass in their teeth the two brothers approached Prabhu with suvh humility that the assembled devotees felt a pang of sorrow in their hearts.623

A quote from Caitanya Caritamrta says that Prabhu spoke out, "Please

check your humbleness. I feel very sorry to see your mortified state of mind."624-625

Although Rupa and Sanatana belionged to a respectable family and

possessed enormous powers, they exhibited such humility in considering

themselves inferior to Yavanas that he brahmanas and others were truly astonished.626-627

Who understood that Prabhu was actually setting the examples for all

human beings through his own favorite disciples? 628-629

Lessons of Prabhu to his devotees
Prabhu destroyed the pride of Kandarpa when he
stayed in the house of
Ramananda. He showed his neutrality in the house
of Damodara.630

He taught patience during his stay in the house of Haridasa and he

taught humility through Rupa and Sanatana.631
Sri Caitanya taught all people the four qualities of a devotee:

continence, neutrality, pateince and humility.632
The character of Rupa Sanatana was beyond the
comprehension of

ignorant people and invariably someone argued against their behavior.633

Let them continue such arguments if they cherish the hope of going to hell.634

After blessing Rupa and Santana, Sri Gaurahari and his companions left

Ramkeli.635

The happiness of Rupa, Sanatana and Vallabha knew no bounds.636

Kesava Chatri and other scholars were happy to meet Prabhu.637

Having heard different comments from experienced persons, Sri Jiva

became	very	intere	ested	in	Prabhu	and	priva	tely
		ob	servo	ed i	Him.			

- Sri Jiva was a talented boy even from his childhood andhad completed
- his studies in Vyakarana and other subjects within a very short time.639
- Sanatana and Rupa were pleased with their nephew Sri Jiva and treated

him affectionately.640

Sri Jiva constantly remembered the beauty of Prabhu and he satisfied

everyone by his sincere endeavor to learn the scriptures.641-642

Some peopel considered he must be a partial incarnation of some deity

for no ordinary person could grasp thevast spiritual knowledge in such a short time.643

People were enchanted to see Sri Jiva who was a beautiful and qualified as Rupa, Sanatana and Sri Vallabha.644
I wish I could die taking away with me any

misfortune wł	nich might
befall Sri J	iva.645

Sanatana and Rupa decided to resign from their minesterial posts.

They performed their deity worships with a prayer for meeting Prabhu

and sent a messenger to inform Him of their decision.647

They sent one person to Candradwipa and another to Fateyavada in this

connection.648

Sri Rupa and Vallabha stored all their wealth and riches on a boat and

sailed to a house from where they could distribute that wealth amongst

the brahmins and Vaisnavas. Then they started fro Vraja in pursuit of

Mahaprabhu who was already on His way to that holy place.649-650

After Vrndavana Prabhu went to Prayaga where He met Rupa and Vallabha.651

Gaurahari blessed them and directed them to return

to Vrndavana as soon as possible.652

The discussion of Bhagavata by Sanatana Sanatana gave up royal service and began to study and discuss the

scriptures in his house. In the midst of the Bhattacarya brahmins in his

house, he especially enjoyed discussions of Srimad Bhagavatam.653-654

Sanatana then went to Kashi and there he met Prabhu. Sri Caitanya

Caritamrta has mentioned all these incidents.655
Prabhu loved Sanatana so much that he personally cleaned Santana's

body which had become dirty due to neglect.656
In his book Kavi Karnapura wrote about the special favor Prabhu

showed to Sanatana.657

Kavi Karnapura mentioned not only Prabhu's kindness towards

Sanatana but also the sincere endeavor of Sanatana

	wh	ich	won	him	the	
fa	vor	of	Prabl	hu.65	58-66	0

Prabhu's devotees in Kashi were very happy to see the kindness of

Prabhu toward Sanatana.661

On the order of Prabhu, Sanatana went to Vraja.

Meanwhile Sri Rupa

left Vraja so he missed meeting Sanatana there.662 In Nilacala, Prabhu became anxious to meet Rupa and Sanatana

again.663

Sri Rupa and Vallabha were glad to hear the news and they immediately

started for Nilacala via Gauradesa.664

Sri Gaurasundara gave the new name Anupana to Sri Vallabha.665

Vallabha was a devotee of Raghunath and he always worshipped the

Lord in that form.666

He was very happy in the service of Sri Caitanya Mahaprabhu who was

Himself Raghunatha. 667

On the trip through Gauradesh Sri Vallabha gave

up his body on the bank of the Ganges. Sri Rupa continued on to Nilacala after some time.668-669

He again found happiness in the association of the companions of Prabhu in Nilacala.670

Favor of Prabhu and his associates to Sri Rupa Sri Caitanya, Advaita and aNitai all adored Sri Rupa.671

He stayed with them for a long time and then started back to Vrndavana via Gauradesh.672

In Gaura, he distributed the remianeder of his riches among his

relatives, the brahmins and the holy places and being relieved of the

burden, started fro Vraja. All these incidents have been narrated in Sri Caitanya Caritamrta. 673-674 Sanatana's visit to Niladri from Vrndavana From Vrndavana Sri Gosvami Sanatana started for Niladri through Jhari Khanda.675

After many days he reached Nilacala and met Mahaprabhu who was very glad to see him.676

He affectionately introduced Sanatana to his other associates and kept

him for a few days in Nilacala. Then he ordered him to return to Vrndavana.677

At Vrndavana, Sanatana met Rupa and together they scrutinised and

enlarged the book Caitanya Caritamrta.678 Whoever could obtain the favor of these two brothers was sure to get

the blessings of Sri Krsna Caitanya.679

Sanatana's priest was a brahmana who was very well liked when he came

to Vrndavana.680

He gave up his attractions for wealth and took initiation from Sanatana

Gosvami.681

Still at present, his descendants in Kharagrama do not know anything

but the grace of Prabhu Sanatana. 682

Out of love of Krsna Rupa and Sanatana discovered many hidden holy

places in Mathura mandala.683

The biography of Sri Jiva

Sri Jiva had grown very discontent in Gauda and he was pulled by his

attractions to his uncles in Vrndavana.684
The visit to Vrndavana by Sri Jiva was a peculiar incident.685

From the day of Rupa Sanatana going t Vrndavana a peculiar feeling

began to grow in the mind of Sri Jiva who decided to give up all

pleasures regarding ornaments, beautiful dresses, comfortable beds and voraciousness etc.686-687

In discussions of royal affairs or worldly matters he

simply felt bored.688

Observing Sri Jiva in his perturbed state of mind, someone commented,

"O my dear friend, from the sons of Kumeradeva three became great

vaisnavas and scholars of scripture: Sanatana; Rupa and Vallabha. I

have never seen such stocism and neutrality as exhibited by Sri Vallabha

in his detachment from worldly pleasures. When he died on the bank of

the Ganges his young son Jiva was stunned. But Sri Jiva also had no

interest in wealth or riches. My heart breaks when I think of him. One

day I saw him in a lonely place crying bitterly."689-

But another person replied, "My dear friend, this is natural. It is the

blessing of Lord Krsna which makes Sri Jiva behave like this. He has

become very reserved and does not think of

imad
]

Bhagavatam, which has become his very life. He loves to swim in that

ocean of happiness created by discussions about Krsna. No one dares

speak anything to him but topics about Krsna. He must have met

Prabhu privately because I have seen him faint on the ground after

crying out the name of Sri Krsna Caitanya. My heart aches when I see

him rolling onthe ground crying so bitterly that his body is soaked with

tears. I cannot bare to hear his lamentation."696-701

"My dear friends, it is certain that Sri Jiva will soon leave his house for

ever." "But he is merely a boy," someone argued. 702

"How will he tolerate the troubles of travelling from place to place."703

"His love for Prabhu knows no bounds," commented

another man. "He

is the light of the brahmin class," said another.

"The whole village will

sink into utter darkness if he leaves."704

The discussion of Sri Jiva continued amongst the village gentlemen.

They could not even return to their homes leaving
Sri Jiva in that
condition.705

At the same time Sri Jiva sat wondering when he would leave his

house.706

One evening, he sat alone crying and singing the holy name.707

Although he tried to control himself he finally broke down and cried

out, "O my Prabhu Sri Krsna Caitanya! O Nityananda! O my Prabhu Sri

Advaita candra the ocean of mercy! O dear associates of Prabhu! Please

be kind to this wretched fellow!"708-710

Throughout the night his lamentation kept him from sleeping.711

Once before in Ramkeli Sri Jiva had had a dream ir
which he saw
Prabhu and His associates dancing in sankirtana
and enchanting the
world with a flow of love unobtainable by Lord
Brahma. Tonight he
saw tht same scene in his dream.713-714
Lacs of people came forward to join that sankirtana
uttering the name
of Hari which filled the earth and the sky.715
Suddenly Prabhu disappeared and as the dream
faded Jiva awoke up in
a sorrowful state.716
Again he fell asleep and a second wonderful scene
appeared in his
dream.717
I will tell you later what he saw in his dream, but
now I want to acquaint
you with the former history of Sri Jivo 718

now I want to acquaint
you with the former history; of Sri Jiva.718
When Sri Jiva was only a boy, he avoided playing
with his friends or
other activities which had no connection with

Krsna.719

He would make images of Krsna and Balarama, worship them with

flowers and sandal paste and dress them with fine clothes and

ornaments.720-721

When he would bow on the ground before them he would weep.722

He offered them various kinds of sweetmeats and then enjoyed eating

the prasad of the deities with his friends.723
He loved the deities of Krsna and Balarama so
much that even when he

was alone he would play with them. At bed time he would clasp the

deities tightly to his chest and sleep. His parents could not separate

their son from his deities although they thought he was merely

playing.724-725

Everyone was happy to see Jiva's love for Krsna and Balarama.726

Caitanya and Nitai were so bound by his love for

them that they appeared to him in a dream.727 and Balarama also appeared in a dream

Krsna and Balarama also appeared in a dream, and Sri Jiva was

enchanted to see Krsna in dark blue color and Balarama in white color.728

They looked like Kandarpa and enchanted the universe with their beautiful postures.729

Suddenly Krsna and Balarama were replaced by Gaura and Nitai and

the universe was perfumed by the scent of their bodies.730-731

Overjoyed with his vision Sri Jiva wept and fell at he feet of the two masters.732-733

Gaura-Nityananda Rai, the twin oceans of mercy put their feet on the

head of Sri Jiva and embraced him affectionately. Whatever they spoke

fell like nectar on the ears of Sri Jiva.734-735

In ecstatic love Sri Gaura sundara offered Jiva to the gracious feet of Sri Nityananda.736

But Nityananda repeatedly instructed Sri Jiva, "Let my Gaura Prabhu be your life and soul."737

When Sri Jiva bowed against their feet, they disappeared and Sri Jiva

fell into an abyss of disappointment.738

When he woke from sleep, the dawn was breaking and he prepared to

leave for Vrndavana on hte pretext of studying there.739

The people of Navadvipa knew he was going to Vrndavana.740

He bid farewell to his followers and left Fateya with only one

servant.741

In the ecstasy of love, Sri Jiva wandered hypnotically arousing the curiouslity of the other travellers on the road.

"Who is this young man?"

they wandered. "He must be a prince with a

complexion of gold like a
champaka flower. What a beautiful face! Just see
his attractive wide

eyes, nose, eyebrows, forehead, ears and curly hair. See his neck, his

chest and his nails and fingers on his lotus like hands! How beautiful are his thighs, knees and legs."742-746

They all admired the tulasi garland hanging around his neck and the

milk white sacred thread lying across his chest.747 Someone said, "My dear friend, I cannot take my eyes off him. I wish I

could die carrying away all misfortune which might befall him.748-749

They said, "we cannot understand why we are feeling so perplexed to see

him? We wish we can get ourselves initiation to him.750

Although the people talked, Sri Jiva continued his journey rapt in ecstasy.751

When he entered Navadvipa, everyone acknowledged him as he was the nephew of Rupa Sanatana.752
Being overwhelmed by Sri Jiva's scholarship and devotional practices,

the brahmans questioned him.753
Sri Jiva was enchanted by the beauty of
Navadvipa.754

That holy dhama covered sixteen krsoa of land with many beautiful

flower gardens, tanks, forests, groves, cottages and the banks of the Ganga.755-756

As he wondered, Sri Jiva saw many Vaisnavas who were happy to meet

him and took him directly to the cottage of Srivasa Pandita where

Nityananda Prabhu and his associates were sitting.757-759

Nityananda had already foretold Sri Jiva's arrival to Srivasa and Srivasa

gladly informed Prabhu when Sri Jiva was waiting outside the cottage

door. 760-761

Nityananda was glad to hear it and requested someone to call him

in.762

Sr Jiva's eagerness to meet Nityanada made him cry uncontrollably and

he fell humbly at the feet of Prabhu.763-764 Nityananda Prabhu affectionately placed his feet on the head of Sri Jiva.

765

He raised Sri Jiva from the ground, embraced him warmly and said, "I

have come here from Kardaha simply to meet You."766-767

In this way he pacified Sri Jiva in various ways and asked Srinivasa and

other Vaisnavas to favor him.768

He kept Sri Jiva in his association for some days and then requested him

to go West.769

At the time of his departure Sri Jiva bowed at the feet of Nityananda in

the sadness of their intimate separation.770
By placing his feet of the head of Sri Jiva he
affectionately embraced
him and said, "Go to Vrndavana soon because it is
the order of
Mahaprabhu that your family should be settled at
that place."771-772
Sri Jiva offered his respects to the feet of all the
Vaisnavas and then left
for Vrndavana.773
Srivasa and other devotees blessed Sri Jiva in
various ways.774
From Navadvipa Sri Jiva went to Kashi where he
met Sri Madhusudana
Vachaspati, the professor of all Sastras who was as
great as
Brihaspati.775-776
The scholar was pleased to eet Sri Jiva and kept him
at his place for a
long time during which he gave him lessons on

Sri Vachaspati was s impressed by the scholarly

Vedanta and other

sastras.777

capabilities of Sri Jiva
that he glorified him throughout Kashi andhe soon
became respected as
the forement scholar of Niveya Vadanta and other

the foremost scholar of Nyaya Vedanta and other scriptures.778-779

From Kashi, Sri Jiva went to Vrndavana and got the mercy of Rupa and

Sanatana.780

There can be no end to the descriptions of the qualities of Sanatana,
Rupa and Vallabha.781

Raghunaha Dasa
Raghunatha Dasa took leave from his father and went to Vrndavana
where he met Sanatana and Rupa.782-783
The book Sri Laghu tosanami has given a detailed dynastic history of Sri
Jiva.784-786

The characters of Rupa and Sanatana Sanatana and Rupa began to live in Vrndavana.

Their state of mind only Lord Krsna could realize and out of kindness and love He

appeared before them in the form of Bala-Gopala and demanded khira from them.787-789

Being ordered by Mahaprabhu, Rupa and Sanatana wrote many books

which became very popular in the world.790 Sri Rupa wrote the books Sri Hamsaduta and others and Sanatana

wrote Sri Bagavatamrta, and others. He wrote Sri Vaisnava Tosani and

ordered Sri Jiva to edit the book. Being ordered, Sri Jiva wrote Sri

Laghu Tosini. The first book was completed n the saka era 1476 and

the second book was completed in hte saka era 1504.
In the book written by Sri Rupa, the narrative of
Krsna in the form of
Gopala has been given.795

The books of Sri Rupa

Sri Rupa wrote some books which had become famous in the world,

namely Sri Hamsaduta Kavya, Srimad Uddhava Sandesha and

Chandohastadasaka. 796

He wrote some hymns which had also become famous namely

Stakamala, Govinda virudavali, Premendusagara etc.797

He wrote some dramas namely Lalita Madhava, Vidagdha Madhava,

Danakeli, Rasamrta Yugala, Mathura Mahima, Nataka-Candrika and Sri Bhagavatamrta in condensed form.798-799

The books of Sanatana Prabhu
Sanatana wrote the books namely Sri
Bhagavatamrta, Dika Pradarshini
Tika on Hari Bhakti Vilasa, Lila Stava and Dasama
Tippani on

Vaisnava Toshini which Sri Jiva had been ordered by Sanatana to

rewrite in a condensed form.800-801 In the condensed form of the book Sri Jiva had tried to make it more

clear by adding some new explainations and rejecting some of the views of Sanatana for which he asked for apoligises from his uncle

Sanatana.802

In the saka era of 1476, the book Vaisnava Toshini was completed and

in the saka era of 1504 the book Laghu toshini was completed.

I have mentioned all the books written by the Gosvamis but I want to tell you something more. Now listen to me.804 Krsnadasa Adhikari, a disciple of Sri Jiva gave a detailed account of the

books written by the Gosvamis in his own book.805

The four books of Sri Sanatana The four books of Sri Sanatana Gosvami were the two volumes of Bhagavatamrta along with the notes, Haribhakti

Vilasa along with its notes (named Dikpradarshini) Lila stava, and Vaisnava Toshini along with its notes.806-810

The sixteen books of Sri Rupa Sri Rupa Gosvami wrote sixteen books in which he had revealed the

different types of divine sports of Krsna.811
The names of the books written by Sri Rupa were
Hamsaduta Kavya,

Uddhava Sandesha, Krsna Janmyatithi vidhi, Sri Vrihada Ganaddesha

dipika, Sri Laghu Ganaddesha dipika, Stavamala, Lalita Madhava and

Dana Lila Kaumudi, Dana Keli Kaumudi, Vaktirasa mrta Sindhu, Sri

Ujjala Nulamani, Prajukta Khyata Candrika, Mathura Mahina, Nataka Candrika.812-817

He wrote eleven slokas being requested by the Vaisnavas and gave them

to Krsnadasa Kaviraja to elaborate on 818 All these slokas dealt with the eight divine sports of Krsna which

became very famous in the realm of Vaisnava literature.819

Krsnadasa Kaviraja editted and condensed the book Virudavali.

Apart from the books, Rupa Gosvami composed hymns in separate

forms which Sri Jiva compiled in a complete work and named it
Stavamala.827-829

The books of Sridasa Gosvami
Sri Raghunatha dasa Gosvami wrote three books,
namely Stavamala,
Danacarita and Mukta carita.830-832

The twenty five books of Sri Jiva Gosvami
The books written by Sri Jiva Gosvami were namely
the Vyakarama

named Sri Harinama mrta, its notes Sutra Malika and its metallurgical

analysis, Krsnacarana dipika, Gopala Viru davali,
the last portion of
Rasamrta, Sri Madhava Mahatsava, Samkalpa-
Kalpabriksha, Bhavartha
Suchaka-Champu, Gopala-Tapani Tika, Vramha
Sanhita Tika,
Rasamrta Tika, Ujjala Nilmoni Tika, Yagosara
Stava tika, Sri Gayatri
Vashya of Agnipurana, the narrative of the foot
prints of Sri Krsna of
Padma Purana, the collective records of the hands
and foot prints of Sri
radhika, the former position of Gopala Champu, th
last portion of
Gopala Champu, the famous seven treasties of
Srimad Bhagavata
namely Tatta Sandarva, Bhagavata Sandarva,
Bhakti Sandarva, Preeti
Sandarva and Krama Sandarva, Krsna Sandarva
and Paramatma

Following the method of writing of the four

sandarva. 833-851

Gosvamis, numerous
devotees had written many books.852
Only those who had obtained the favor of the deity
of devotion, could

realize the real meaning of these books.853
The Vedas and Puranas spoke highly about the greatness of devotion,

but a real and genuine devotee could do anything however difficult it

might be.854

Though the Vedas and Puranas had described the glory of devotion,

only a genuine devotee knows exactly what devotion is 855

"Oh my deat friends, I wish I could sing the glories of devotion and of

the genuine devotees throughout my life.856
I wish not to be touched by any heretics who halt
devotion and
devotees.857

Oh my respected devotees of Gaura, who is the supplier f all desires for his devotees, be kind to me because I want to be

ever obedient to the feet of Srinivasa.858

The biography of Srinivasa Acarya
The universe should be grateful to Srinivasa Acarya
Thakura for his

taking birth here.859

Srinivasa revealed himself in Gaudadesa, Nilacala and Vrndavana.

If I am fortunate enough I will be able to give a detailed description of

his revealment but now I am trying to present his history from his

birth.861

He was born in the family of a brahmin named Caitanya who used to

live in avillage named Sri Khanda on hte bank of the river Ganges.862

The ceremony of his Sri Curakarama had taken place there and he

became a scholar in all sastras in a very short time.863

When he came to know of the glory of Sri Krsna
Caitanya he became so
ecstatic that he at once started for Khetra via Sri
Khanda.864
He cherished the hope of meeting Sri Caitanya
Candra and his
associates in Nilacala.865
On his way he heard the news of the worldly
disappearance of Prabhu
Caitanya and sank into the depths of extreme
misery.866
Prabhu who was a great lover and life of his
devotees appeared before
him in a dream.867
Prabhu consoled him in various ways and directed
him to go to Nilacala
to met his other associates there.868
There he got every favor from the associates of
Prabhu who advised him
to go to Gaudadesa.869
He could not control his own restless mind and so
he again started for
Nilacala via Sri Khanda.870

The news of the worldly disappearance of Pandita Gosvami

Before he could reach Yajapura he came to know that Gadadhara

Pandita Gosvami had disappeared from the world.871

The news broke his heart and he fainted on the ground. He began to

cry so bitterly that even the stone seemed to melt with it.872

Pandita Gosvami consoled him very much through a dream and advised

him to go to Gaudadesa again.873

Some maddness crept over his mind but he did not reveal it to

anyone.874

On his way to Gaudadesa, suddenly he came to know the news about the worldly disappearance of Nityananda and Advaita.875

This time he firmly decided to give up his own life

but the two Prabhus
appeared before him and sweetly consoled him in
various ways.876-877

In the morning he started for Gaudadesa and visited Navadvipa and

other places. He also visited Sri Khanda from where he hastily went to

Vrndavana and dedicated himself to the feet of Sri Gopala Bhatta.878-

879

He met Narottama then and studied the books written by the Gosvamis.880

The Gosvamis ordered him to go to Gauda and circulate their

books.881

In Vana Visnupura, the king of Visnupura stole the books but he had to

return the books to Srinivasa and to take shelter under the gracious feet

of Srinivasa.882

Srinivasa got married under the suggestion of Sri Sarkara Thakura and

after some days he went to Vrndavana again.883
He returned to Gaudadesa shortly from Vrndavana
and began to stay
with Narottama happliy.884
Prabhu Viracandra helped them a lot, by arranging
sankirtana in which
they could absorb themselves all the time.885
They used to circulate the Gosvami books
eveywhere which helped
many sinners to get rid of their sins.886
They accepted many disciples there who used to
take pleasure in
reading these books.887
After enjoying his days in Gaudadesa, he again
came to Vrndavana and
a channel of communications had been established
between Gaudadesa
and Vrndavana.888-889
"O my dear listeners, I am an ignorant person I do
not know how to
describe the most devoted character of a devotee
like Srinivasa, so

please listen to me with patience. I also dare to suggest you to keep away from the touch of the heretics who always indulge in wrong debates. Please sink into the depth of Bhaktiratnakara. I being Narahari Dasa, taking the feet of Srinivasa Acarya in my mind, daringly undertake the effort of writing the book Bhaktiratnakara.890-893

BHAKTIRATNAKARA

CHAPTER 2

Glorification of Sri Gaura Sundara and his associates

All glories to Gaura Krsna, who charmed the universe as the Lord of Nadia and was the life of his devotees.1

All glories to Nityananda Haladara and Sri Advaita Acarya who was the Lord himself.2

All glories to Gadadhara Pandita, Srivasa, Sri Svarupa, Vakreswara and Haridasa.3

All glories to Vasudeva Sarvabhauma Vacaspati and Ramananda, a great lover of Krsna. 4

> All glories to Pundarika Vidyanidhi, Sri Jagadananda Pandita and Sanjaya.5

All glories to Vidya Vacaspati and Srinatha Cakravarti.6

All glories to Gadadhara Dasa, Narahari dasa and Sri Mukunda.7

All glories to Sri Vasu Ghosh, Gauridasa, Dhananjaya, Banamali and Sri Garuda Mahasaya.8

All glories to Vallava Acarya and Dwija Haridasa.9

All glories to Rupa-Sanatana and Sri Gopala Bhatta.10

All glories to Raghunatha Bhatta, Raghunatha Dasa and Sri Jiva.11

All glories to Sri Bhugarbha, Lokenatha, Sasthidhara, Sri Subhuddhi Misra and Sri Candrasekhara.12

All glories to Kasi Misra, Gopikanta and Sri Hrdaya Nanda.13

All glories to Jagannatha Sena, Sri Madhusudana, Ciranjiva Sena and Sri Raghunandana.14 All glories to Sri Saranga, Avirama and Thakura Vrndavana.15

All glories to Krsnadasa Kaviraja and Sri Acarya Srinivasa.16

All glories to Sri Thakura Mahasaya Narottama and Syamananda.17

All glories to all the devotees of Sri Gaura Candra.18

I adore the numerous Caitanya devotees for whom Sri Krsna Caitanya is the life and soul.19

I also adore the devotionally qualified listeners for their attention. Now be patient, I will tell something more.20

The narrative of Sri Caitanya Dasa

There was a village named Cakkhandi on the bank of the Ganges where a brahmin named Sri Caitanya Dasa lived.21

Originally he was known by the name of Gangadhara Battacarya. How he got the name Caitanya Dasa will be described here.22

Sri Gaura Sundara accepts sannyasa from Kesava Bharati

Navadvipa candra, Sri Gaura, who was the ocean of devotional qualities, used to sport in Nadia with his associates.23

After conveying his hidden desire to his associates, He left for Kantakanagara where Sri Bharati lived.24

When news spread in Nadia that Gaura rai would embrace ascetic life,

the people of Kantakanagara hastened to meet him.25

Everyone-whether young of old, man or woman-ran to see Sri
Gauranga.26

They stood like painted dolls when they observed the beautiful curly hair of Gaura sundara.27

The people could not express their feelings which were tossed by emotional storm.28

Lord Gauracandra understood their feelings, but he humbly requested them to bless him with all success in his effort to achieve devotion to the lotus feet of Krsna.29

He stayed at the residence of Sri Bharati and

insisted that there was no reason for delay.30

Sri Bharati was choked with emotion and could not speak. On the order of Prabhu a barber came and floated in his own tears while he placed his hands on the head of Prabhu and began to shave off the hair. Having completed the job, the barber fell to the ground and lamented bitterly for his work.31-33

People on all sides began to cry when they saw Prabhu without so much as a tuft of hair.34

The sound of their walking filled the air and it was impossible for one person to hear another person talking.35

They accused Providence for its cruelty.36

Gangadhara Bhattacarya see Mahaprabhu as an ascetic.

gangadhara Bhattacarya was present at the time of Mahaprabhu's hair cutting. He could not control himself and cried bitterly until he fainted on the ground.37-38

By the wish of Prabhu, he regained his senses after sometime.39

Mahaprabhu was offered the name Sri Krsna
Caitanya and when that
name entered the ears of the brahmin Gangadhara
he began to utter it
repeatedly while simultaneously crying.40-41

He could no longer stay at Kantakanagara and ran to the banks of the Ganges like a madman.42 He lost all interest in bathing or eating and simply repeated the name of Caitanya.43

In that mood he entered his village Cakkhandi and the people of that village were quite astonished to see his transformation.44

Standing at a distance, an impassionate brahmin observed Gangadhara
Bhattacarya.45

One person said to another, "how surprising, Gangadhara Bhattacarya has gone mad."46

Another said, "I know something about the cause of his madness.

Please listen to me attentively.47

"Nimai Pandita of Nadia, who is an incarnation of God--a beautiful

- looking man, as effulgent as the Sun--left his house and went to
- Kantakanagara. He renounced his fine clothes and accepted the life of
- an ascetic. He took his vows of asceticism from Sri Kesava Bharari and
- was given the name Sri Krsna Caitanya. Everyone became grief-stricken
 - to see him as an ascetic; even the demigods have been crying in the sky.
 - It is a great shock to everyone. Gangadhara is crying because he
 - remembers the Lord's beautiful hair and he utters Mahaprabhu's name
 - repeatedly. For this reason he behaves like a madman. I do not see any way for him to become normal again."48-55

The fame of Gangadhara as Caitanya Dasa

Some said, "He is the servant of Caitanya, therefore only Caitanya can

cure him."56

Thereafter the villagers called him by the name Caitanya Dasa.57

Gangadhara was satisfied with hsi new name and would respond immediately if anyone called him by that name.58

From that time on no one called him by his former name. Whoever settled in that village came to know all these facts from an old brahmin of Cakkhandi.59-61

Caitanyadasa's desire for a son Caitanyadasa's wife Lakshmipriya was very devoted to her husband.

They had no children but were not sorry because of that. Due to the

plan of Mahaprabhu, the desire for a son grew more in their minds.62-

Sri Caitanyadasa asked his wife why such a desire should enter his mind.

He could not understand why he should suddenly be so eager to have a son.64-65

Visit to Nilacala by Caitanyadasa and his wife Lakshmipriya told him, "Pleasw go to Nilacala soon because Mahaprabhu will fulfil our desire."66

Caitanyadasawas pleased with with the suggestion and both of them started for Nilacala through Jajigrama.67

The father of Sri Lakshmipriya, who was a brahmin named Balarama, lived int he village Jajigrama.68

They rested for four days in the house of Balarama and at an auspicious

moment they started their journey.69

Balarama bid farewell to his daughter and son-inlaw and requested them to convey his respects at the feet of Mahaprabhu.

70

Sri Caitanyadasa happily took leave of his father-inlaw.71

On the way to Nilacala they found many travellers who were also going to that holy place.72

One night the couple began to lament their misfortune as they had made no effort so far to get the favor of Mahaprabhu. They doubted whether they would get the darshan of Sri Krsna Caitanya and Lord Jaggantha in Nilacala.73-75

Caitanyadasa's dream After severe lamentation the brahmin fell asleep and had a wonderful dream.76

He saw a boy just like Syama Sundara in an attractive standing posture.

In beauty he could challenge millions of Kandarpas.

He had the feather of a peacock on his head and a dress of yellow color.

His beautiful face could attract millions of moons. His body was decorated by ornaments and smeared with sandal paste. His flute playing enchanted the universe.77-79

Suddenly the color of his body changed to a bright glittering gold. He wore a cloud colored dress with a red border. But his other decorations and his posture were just like Syama Sundara.

Then again, Caitanyadasasaw Gaura in another feature with a shaved

head and holding a danda and kamandalu in his hand. Again the Lord

changed his features. This time Caitanyadasa saw Gaura with Syama

Sundara with eyes as big as a lotus leaf and standing beside Balarama

and Subhadra. Lord Brahma and other demigods were worshipping him.82-84

Suddenly the brahmin woke up from his dream and became very sad.

His wife consoled him sweetly in various ways.

They started their

journey in the early morning with eager hearts.85-

Caitanyadasa in Nilacala After a long time they reached Nilacala and were

eager to see Mahaprabhu.87

Having realised the mind of his devotee,
Mahaprabhu who was the Lord
of Himself passed through the main gate of the
temple with his
associates. That gate was marked by the figure if a
lion.88

Mahaprabhu's gait could challenge the movement of an elephant. His

complexion was as bright as gold and his illumination was as strong as

the Sun. The beauty of his face could conjour the moon and his mouth

showered nectar through his smile. His lotus like eyes and long ears

were more beautiful than those of Kandarpa. His sandalwood tilak

glittered on his forehead and a garland of tulsi hung from his neck. His

broad chest could humble Kamadev. He wore a beautiful saffron colored dress and his hands reached down to his knees. The other parts of his body were so beautiful that the whole universe was grateful to have such an incarnation taking birth on the earth. 89-98

The brahmin and his wife enoyed the beauty of Gauracandra without so much as blinking. They could not take their eyes off his body. But Caitanyadasa could not control his tears when he saw the shaved head of Mahaprabhu.99-101

By glancing from the corner of his eyes, Sri Krsna Caitanya Prabhu showered profuse mercy on the most fortunate brahmin.102

Prabhu's mercy on Caitanyadasa

After consoling the brahmin, PRabhu sweetly told him, "Prabhu

Jaganntha has brought you here because he is pleased with you. Go and meet him. He will fulfil your desires."103-104

Hearing these sweet words from lthe beautiful mouth of Prabhu, the brahminfell on the ground and offered obeisances.

He dedicated his heart and soul to the gracious feet of Prabhu who at that time appropriated the brahmin for his own plan.105-106

Darshan of Jagannatha
Prabhu ordered Govinda, "Please take the
responsibility to show Prabhu
Jagannatha peacefully to this innocent brahmin."107

Gaura candra and his followers also went to visit Nilacala candra.108 Sri Caitanyadasa offered his respects to the associates of Mahaprbhu very humbly. They were pleased with him and introduced him to other followers of Sri Caitanya.109-110

On the order of Prabhu the devotees took the brahmin to visit Prabhu

Jagannatha.111

The happiness of the brahmin knew no bounds when he observed both the moving and unmoving Lord in the same place.112

Silently the brahmin prayed to them in many ways, and Gaurahari smiled sweetly at the brahmin.113

Mahaprabhu orders Caitanyadas to go to Gaudadesha Mahaprabhu dedicated the brahmin to the gracious feet of Jagannatha and ordered Caitanyadasa to go to Gaudadesha.114

After visiting Jagannatha, Mahaprabhu and his followers went to the house of his favorite associate Kasi Misra.115

Sri Caitanyadasa being highly satisfied, returned to his home.116

All the devotees thought about the brahmin as they returned to their own homes.117

They asked Sri Govinda whether he knew what the brahmin had desired and prayed for to Jagannatha.118

Govinda assured them that in time the brahmin's desire would be revealed by the wish of Mahaprabhu.119

Mahaprabhu reveals the mystery

Meanwhile Prabhu called Govinda and told him in a serious tone, "The brahmin has come here to pray for a son from Jagannatha. He will get a son named Srinivasa. I shall empower Sri Rupa to write many

devotional books and empower Srinivasa to circulate those books."120122

Srinivasa - a favorite devotee of Mahaprabhu

"Srinivasa is the natural forearm of my pure love and he will give happiness to every human being. Sri Caitanya ordered the brahmin Caitanyadasa to go to Gaudadesha immediately.123-124

In a dream Jagannatha appeared to Caitanyadasa and ordered him to go to Gaudadesha as soon as possible.125

- He said to the brahmin, "You will get a son who will be full of
 - devotional love. He will become a great scholar of all shastras within a very short time."126
- When he woke up the brahmin thought to himself,
 "How can I leave a
 place where I have found so much happiness?127
- Gauracandra, who is both Vrajendranandana and Jagannatha in one person, has accepted a worthless person like me for his own purpose."128
- While speaking this the brahmin and his wife cried in bewilderment.129
 - Meanwhile Govindadasa arrived at the brahmin's place and respectfully took him to meet Mahaprabhu.130

Mahaprabhu ordered one of his servants to take the brahmin to see Nilacalacandra.131

Mahaprabhu's order to Caitanyadasa
Prabhu smiled at the brahmin and said, "Jagannatha is satisfied with you and will fulfil your wish very soon. Go to Gaudadesha without any delay and engage in nama sankitana continously."

132-133

After this Prabhu bid the brahmin farewell.

Caitanyadas bowed at the feet of the Lord and prepared to leave.134

I have no ability to describe this scene when a favorite servant would take leave from his master.135

The brahmin paid his respects to the companions of Prabhu at the time

of his departure. They also felt very sad to see him go.
136-137

The brahmin returns to Gaudadesha
The brahmin and his wife left Nilacala and cried all
the way to
Gaudadesha.138-139

When he reached Gaudadesha on the order of Prabhu, he informed the residents of that place about all the incidents which had transpired in Nilacala.140

In great happiness he visited Balarama Sarma of Jajigrama and told him everything.141

He stayed there for a few days and then returned to his own home taking Balarama with him.142

Caitanyadasa meets the villagers
The friends of Caitanyadasa came to meet him in his house. Balarama stayed there for a week and then returned to Jajigrama. The people of the village Cakhandi regarded themselves as very fortunate to have

Caitanyadasa in their midst.143-145

Caitanyadasa teaches nama and prema
Sri Caitanyadasa remained absorbed in topics of
Krsna at all times. He
dedicated himself to the feet of Sri Gauracandra
and remained engaged
in sankirtana.146-147

The people of the village were astonsihed to observe the wonderful devotional practices of Caitanyadasa.148

But others criticised hims aying, "It is all meaningless. Because of his

practices he will not get any children and has already lost his wealth."149

Hearing these comments the brahmin smiled silently but did not reveal anything to anyone.150

To silence those persons, Lakshmipriya became pregnant after a few days. From the time of her pregnancy even the critics began to adore them both.151-152

The women of Cakhandi village were very happy to hear the news of her pregnancy and brought her many gifts.153-154

When the time of her delivery finally arrived, her husband was very excited.155

The birth of Srinivasa
At an auspicious moment, (The moment of the fourht of the twenty seven stars of Hindu astronomy) during the Rohini Muhurta at day time on the day of the full moon in the month of Vaishaka, Lakshmipriya gave birth to a son.156

There were many good signs at the time of the birth of Srinivasa.

157

At the time of his son's birth Caitanyadasa saw many miraculous visions in his dreams. His ecstasy increased when he saw his son's beautiful golden complexion.158-159

Caitanyadasa dedicates his son to the feet of
Mahaprabhu
The brahmin couple gladly dedicated their son to
the gracious feet of

Mahaprabhu.160

Hearing the news of Srinivasa's birth, many respectable men came to the house of the brahmin to bless the child.161-162

The women of the village were happy to see the beautiful boy and

blessed him from the core of their hearts. They congratulated

Caitanyadasa for his good fortune. The boy grew day by day just like the moon 163-165

The Anna-Prasana and Nama-Karama ceremonies of Srinivasa

At the correct time the brahmin arranged for the child's Anna-Prasana

ceremony and then the Nama-Karama ceremony.

With the permission

of others he gave the name Srinivasa to his son. The name was gladly

accepted by the guests attending the ceremonies.166-

The childhood sport of Srinivasa

Everyone was pleased to see the child crawling on the ground. By
holding the finger of his mother, the boy learned to walk. Sometimes he used to fall on the ground while walking but his mother would quickly take him on her lap and amile. All the women of the village used to come to the house of the brahmin and hold him on their laps affectionately.170-174

One day Lakshmipriya asked her son to speak the names of Gaura

Visvambhara, Gadadhara, Srivasevara, Sri Krsna Caitanya and

Nityananda Haladhara as well as the name of Sri Advaita Prabhu, and

Krsna the son of Sri Nanda. She encouraged him to

speak the names of Sri Govinda, Gopinatha, Madana Mohan and the associates of Prabhu.

Srinivasa delightfully tried to repeat the names but he could not speak

them all at the same time. His sweet words were so pleasing to the ears

of the listeners that they felt the boy was showering nectar from his

mouth. When Srinivasa was five years old he wanted to start his

education. His father agreed to educate him and the expert child very easily learned all the subjects.175-183

The Chuda-Karana and Upanayana ceremonies of Srinivasa

After a few days the ceremony of Chuda-Karana of Srinivasa took place and he looked bery beautiful with a sacred thread.184

People were astonished by his capacity to quickly grasp Vyakarana,

Kosha, Alankara and Tarka, etc. His teacher Dhananjaya

Vidyavacaspati taught him nost satisfactorily. In a short while he

became the pride of the village of Cakhandi.185-187

The old and expert brahmin worshippers of Lord Visnu told one

another that they had never in their lives seen so meritorious a boy as

Srinivasa who had obtained knowledge of all the scriptures within such a

short time. They also spoke of his devotion to Krsna.188-190

They were enchanted to see the beauty of the boy and wondered if he

was an embodiment of some demigod because no ordinary child could

have possessed such a beautiful golden complexion, a moon-like face, a

hair, a broad chest, a well shaped neck, hands, legs and shoulers. Above all else, his sweet yet humble style of speaking charmed them all.191-195

They acknowledged that Caitanyadasa's good fortune was due to the mercy of Mahaprabhu. Because of that mercy he gained this jewel-like son. They blessed Srinivasa from the core of their hearts and wished him all success in his life.196-198

The affection of the villagers towards Srinivasa
One man said that although he himself had many
children he
nevertheless loved Srinivasa more than his own. He
decided to suggest
that Caitanyadasa give his son in marriage at an

early age. In this way they all blessed Srinivasa in various ways. Srinivasa

regularly visited the houses of the devotes who lived in Cakhandi village.199-203

The favor of Sri Govinda Ghosh to Srinivasa
Sri Govinda Ghish was a great devotee of Sri
Gauracandra and was
always absorbed in the Lord's pastimes. Little by
little a feling of
intense affection for Srinivasa grew in his heart.
He told everyone that
Srinivasa was an embodiment of Sri Gauracandra.
The village people
felt great affection for Srinivasa.204-207

Sri Narahari and Sri Raghunandana of Srikhanda were eager to see Srinivasa who was also eager to meet them. However Srinivasa could not go to Srikhanda alone. By chance a person came from Jajigrama and with him Srinivasa returned to Jajigrama in

order to meet Narahari

and Raghunandna.208-210

Thakura Narahari and his follwers were going to the Ganges for a bath

via Jajigrama when they met Srinivasa. Srinivasa and Narahari were

glad to meet each other. Srinivasa humbly fell at the feet of Narahari

who most affectionately embraced him.211-214

Narahari's affection towards Srinivasa Thakura Narahari told Srinivasa, "My eyes become soothed by seeing

you, my dear son, because I have been eager to meet you for a long

time." He stroked the body of Srinivasa with his lotus hands as they

spoke. Srinivasa folded his hands and said, "please be kind to me and

grant me every success. I am an ignorant person; I know nothing.

Please save me from all types of misfortune."

Srinivasa wept as they spoke and Thakura Narahari consoled him and took him to his own house.215-219

The identity of Sri Sarkar Thakura
According to Sri Gaura-ganoddesa-Dipika Sri
Sarkar Thakura was
formerly Madhumati, a most favorite confidante of
Sri Vrsabhanunandini Radhika in Vrndavana. She had now
appeared as Narahari
Sarkar, the favorite follower of Mahaprabhu.220222

The verses composed by Kavi Karnapura also quote the same facts about Sri Narahari Thakura.223

The experts of Vaisnava literatur have described the great affectionate felt for Srinivasa. Having learned many important things and received

useful advice from Sri Thakura, Srinivasa returned to Cakhandi.224-226

Srinivasa hears the biography of Caitanya from his father

Srinivasa eagerly requested his father to tell him about the life of Sri
Gauranga.227

Sri Caitanyadasa said, "Being an ignorant person, how can I describe the pastimes of Gauracandra? He is beyond the reach of even Lord Brahma."228

"My dear son Srinivasa, listen to me. Visvambhara Rai is himself

Vrndavan candra Krsna. When he was merely a boy playing with other

young boys, we were studying. We were students taking our lessons

from our teachers. At that time we had no clear

conception of devotion. We heard about Mahaprabhu and his wondersul activities and cherished the hope of meeting him even once. But wicked people would not let us go to him. Those persons were so proud of their knowlede that they

would mock Mahaprabhu. I felt despressed and prayed to Krsna to give

him an opportunity to meet Prabhu Gaura Rai. I also prayed to him to

destroy the pride of the upstarts. Now listen how the Lord Himself destroyed their pride."229-236

The Navadvipa visit of a world-renowned scholar By chance a world renowned scholar paid a visit to Navadvipa. He

advertised himself as the representative of Sri Sarasvati devi by whose

mercy he had become a great scholar. The professors of Navadvipa wee

panic stricken adn the people of Cakhandi became

bewildered. At that time Lord Narayana, the husband of Sarasvati devi, lived in Navadvipa as Nimai Pandita and was teaching his pupils Vyakarana and other scriptures on the bank of the river Jahnavi.237-242

The scholar had heard of the academic fame of Nimai Pandita but seeing that Nimai was merely a boy he did not consider him a competitor. Nevertheless he approached Nimai who requested him to explain the glory of the Ganga. The scholar easily and quickly cited many slokas of a superior quality and astonished the people who were listening. From the slokas Prabhu selected one and pointed out that the

scholar had wrongly interpreted in three aspects.

When the scholar

could not give any satisfactory or correct

interpretation of the verse he
felt ashamed and acknowledged his own defeat.

Nimai Prabhu behaved
like a gentleman with the scholar. When the
scholar learned the real
identity of Nimai from Sarasvati devi, he submitted
himself at the feet
of the Lord. The scholars of Nadia were delighted
to hear of Nimai
Pandita's victory and the Lord's fame spread
throughout the
country.243-253

Mahaprabhu's visit to Gaya
Mahaprabhu went to Gaya with many followers and
returned from Gaya
as a transformed person. With the aim of teaching
entire mankind. He
began to demonstrate the real meaning of
devotional love and this
delighted his disciples. They admired the
devotional qualities of Nimai
Pandita.254-256

The people of Nadia had never identified Nimai as the Supreme Lord.

He gave his blessings to Srivasa and other devotees and they gradually

came to understand who he really was. At last Gaurahari could no

longer hide his identity and revealed himself to his devotees; Srivasa

Pandita, Sri Pandit Gadadhara, Sri Murari Gupta, Haridasa,

Suklambara Brahmacari and others, all of whom were charmed by his

devotional qualities. Advaita Gosvami and Prabhu Baladeva

Nityananda joined with Mahaprabhu in his pastimes in Navadvipa.257-264

The deliverance of Jagai and Madhai My dear son Srinivasa, I want to tell you that there is no limit to the kindness which has been shown on mankind by this incarnation.

Without any weapons he has delivered mankind simply by divine love.

Nimai particularly wanted to deliver the wicked, wretched and heretic

people who were influential in the Kali Yuga. In Nadia there were two

notorious decoits named Jagai amd Madhai. They were addicted to

wine and mean and continually performed sinful activities. The people

of Nadia knew that only the Lord himself could punish them. Even

Ravana and Kamsa were no match for these two brothers. Prabhu

delivered them from their sinful lives with the help of Nityananda

Prabhu, the ocean of mercy.265-273

One day Prabhu advised Nityananda to preach the teachings of Lord Krsna. Nityananda and Haridasa took the

responsibility seriously and	
went into the streets singing Harinama.	The sound
of their singing	

infuriated Jagai and Madhai who came running to kill Nityananda and

Haridasa. In a drunken state Madhai hit Nityananda on his forehead, but Nityananda the ocean of mercy, remained unmoved and unexcited.

Mahaprabhu grew angry when he heard the news but Nityananda

checked the Lord's anger and requested him to bless the two utterly

helpless brothers. Prabhu at once pardoned them and Jagai and

Madhai fell at the feet of Nityananda and Gauracandra. The two

notorious brothers were transformed and with tears in their eyes they

prayed to the Lord to forgive them and help them settle their disturbed

minds. Prabhu was pleased with them, and ordered

them to clean the
bathing ghats of the Ganges. They adhered
seriously to the order of the
Lord and engaged themselves in that cleaning task
everyday. Thus they
became favorite associates of Mahaprabhu.
274-288

Some inferior students laughed at Nimai Pandita because he had delivered those two notorious brothers. They always tried to criticise
Nimai and find fault with him. But the people of Navadvipa in general were greatly relieved by the thought that Prabhu had conquered these two brothers through love and kindness. Thereafter the devotees were able to sing sankirtana safely.289-296

Chastisement of the Kazi
At that time Navdvipa and other places were under
the powerful

influence of a Yavana named	Kazi.	The	Yavana
king of Gaudac	lesha		

was also under the control of this Kazi. The common people in these

places could not perform the religious rituals out of fear of the Kazi

who forbid them to sing sankirtana. This increased the anger of

Mahaprabhu. One night Prabhu took his companions to the streets to sing sankirtana. On the order of Mahaprabhu all the inhabitants of

Nadia arranged a divine festival in each house and lit many lamps.

Carrying their lamps, lakhs of people went out in the streets to join in

the sankirtana. The sounds of the khola, kartals and the dancing feet of

the devotees filled the air. As they danced and chanted the crowd

angrily destroyed the house and flower garden of the Kazi, Prabhu had

already shown himself in the form of Nrishna avatara so the Kazi could understand that Prabhu was not an ordinary man.

Meanwhile he was informed by his men that the great sankirtana led by Mahaprabhu was destroying his house and gardens. The Kazi grew frightened and hastened to meet Mahaprabhu with tears in his eyes. He fell at the feet of Gauracandra and begged for mercy. Prabhu at

once favored the Kazi and since that time sankirtana in the streets and everywhere has been free from all obstructions.297-319

Caitanyadasa's Gaura darshan
I planned that after returning from Jajigrama I
would go to Navadvipa
to see Sri Gauracandra. With this plan in mind I
finished my work in
Jajigrama quickly and went happily to
Kantakanagara. Sri Bharati

Swami used to live there and he loved me very much. When I would go

to Jajigrama or Kantakanagara I would always meet him and sometimes

stay in his house. I thought that after visiting him I would go to

Navadvipa to see Mahaprabhu. On my way I saw that a crowd of people

was going somewhere and the roads were crowded. When I asked them

where they were going they replied that they were going to Sri Bharti's

house because Mahaprabhu had gone there. My ecstasy upon hearing

this was as great as if the moon had fallen into my hands. I went to the

house of Sri Kesava Bharati and saw Sri Gaura Sundara whose fair complexion at once charmed me.320-329

I have never seen such a complexion which could shame the Kanaka

- champa flower, such beautiful curly hair, glittering forehead, such
- beautiful ears, nose, big eyes, such a beautiful face that could defeat the
- pride of lakhs of moons. I have never seen so broad a chest such long
- hands, so slim a waist, such beautiful thighs and legs in my life.330-335
 - O my son Srinivasa, what can I say to you? Seeing the beauty of Mahaprabhu I then and there sank into the nectarine ocean of the beauty of the Lord.336-337
 - When someone asked another person why Prabhu had come there the reply was that Prabhu would accept sannyasa from Kesava Bharati and would renounce his beautiful curly hair.338-339
 - The words exploded in my ears. And I watched a barber come and

begin shaving the hair of Prabhu's head. When the shaving was

completed people began to cry ut loudly that the whole world was perplexed.340-342

While describing this narrative the brahmin
Caitanyadasa fell to the
ground unconscious. And having heard these
descriptions from his
father, Srinivasa cried bitterly. After a long time
the brahmin regained
consciousness and sighed heavily. When he opened
his eyes he found
that his son was lying on the ground crying. He
took his son on his lap

and prayed to Gaurahari to favor his child. He cleaned the dust from his son's body and wiped his tears. he then continued to narrate other incidents which had happened in Nilacala.343-349

While describing the wonderful pastimes of Mahaprabhu in Nilacala Caitanyadasa could not check the tears which flowed from his eyes.350

He told his son about the characteristics of Nityananda Prabhu, Advaita Prabhu and the other associates of the Lord.351

He also described the pastimes of the Lord in Vraja for which he was regarded as an incarnation appearing in Navadvipa.352

Srinivasa could not control his desire to hear the pastimes of Gauranga and prayed to Providence for lakhs of ears by which he could hear the activities of the Lord.353-354

His desire was so intense that the color of his face turned red in passion and tears flowed constantly from his eyes. He repeatedly bowed to the feet of his father and asked him everything abour Sri Gauracandra.

Laer Sri Caitanyadasa told his son sweetly that he had grown up enough

to look after his mother in Jajigrama. Caitanyadasa wished to leave all

responsibilities including the charge of his wife in Srinivasa's hands for

he had decided to go to Vrndavana.355-359

Description of Rupa and Sanatana Gosvami In Vrndavana Prabhu Gaura Rai had many duties to be performed by

Rupa and Sanatana. The duties carried out by these two brothers

proved that they were not ordinary persons.360-361

Caitanyadasa told his son that when he had first seen Rupa and

Sanatana he could not recognize them. Now that he knew then he could

describe their life stories to his son.362-363

Most of the professors from Navadvipa would assemble at that village

Ramkeli. My professor was the most learned man in Cakhandi and he

was invited to visit Ramkeli. We also accompanied our professor to

Ramkeli and reached that place at an auspicious moment.364-366

After settling in our residence near the house of Rupa and Sanatana we

accompanied the professors to the court. There we saw that just like

Indra the king of deities, Rupa and Sanatana were sitting in the court

surrounded by professors and Pindits. Their beauty and brillance

immediately captured the hearts of everyone present. They smiled

sweetly at everyone as they glanced around with their large beautiful

eyes. We were attracted by their long hands, broad chests and beautiful waists.

367-372

They received us with great respect and we were astonished by their humble and modest attitude. Although they had enormous welth, they had no pride at all. On the contray, they requested everyone to bless them so that they might achieve devotion to the lotus feet of Lord Krsna.373-374

Sanatana was the elder brother and Rupa was the younger brother but both were scholars in all scriptures. They satisfied the professors of the different countries, with enormous wealth and they attentively listened to the professors' opinions and views on different

subjects.375-376

The professors also appreciated the brothers for their explainations and interpretations of different verses.377

Although they held the most influenctial and prestigious positions as

Prime Ministers in the court of the king of Gauda who had great affection for them, they never insulted anyone. We were quite satisfied to stay with them for many days.378-380

After a long time the professors left Ramkeli and we also returned to our village. A few days after that Mahaprabhu embraced ascetic life and went to Nilacala with any Vaisnava devotees.381-384

From Nilacala Prabhu went to Vrndavana and stopped on his way in the

village of Ramkeli where he met Rupa and
Sanatana. After blessing
them Prabhu decided to return to Puri instead of
Vraja. Sometime later
Prabhu agains started for Vrndavana.835-387

In Ramkeli Rupa and Sanatana heard that Prabhu had gone to

Vrndavana. We do not know what motivated them but at that time they

renounced everything related to wealth, knowledge or pleasure. Sri

Rupa and his brother Sri Vallava first left for Vraja but met Sri Krsna Caitanya in Prayaga.388-391

Prabhu was happy to see Rupa and blessed him in various ways. From

Ramkeli Gosvami Sanatana clandestinely went to Vraja but met Prabhu

in Kashi. Sri Caitanya was also happy to meet Sanatana and gave the

two brothers valuable advice.392-396

Whent he people of different countries	came	to
know that Rupa and		

Sanatana had gone to Vraja they wondered how it was possible for the

two brothers to give up all types of pleasure and wealth. The people of

Ramkeli -- women, men, children, old and young -- all praised the

activities of Rupa and Sanatana. The professors of Ramkeli did not

want to stay ther in the absence of Rupa and Sanatana and sadly left.

Everyone except the Vaisnavas felt sorry because Rupa and Sanatana

had lost their interest in worldly matters. In Vrndavana Sri Rupa and

Sanatana took up the profession of teaching.397-403

The installation and worship of Sri Radha Govinda in Vrndavana

After re-establishing the lost holy places, Sri Rupa

Gosvami felt anxious

on only one point. According to the scriptures Sri Govinda Vrajendra

Kumar had been installed as a deity in a holy place in vrndavana, but Sri

Rupa had not found that deity although he had searched many places

for a long time. He even searched the houses of the people of Vraja,

but when he could not find the deity he sat petiently on the bank of the Jamuna.404-407

One day by chance a Vrajabasi came to Sri Rupa Gosvami. He was

beautiful, calm and quiet in his manner and he asked Sri Rupa why he

looked so sad. Sri Rupa felt a great attraction toward The Vrajabasi

and told him his story. The Vrajabasi told him not to be anxious

because there was a spiritual place named Gomatila

in Vrndavana

- where a certain cow used to willingly let down her milk every afternoon.
- Sri Govinda devi kept himself hidden there under the ground. The

Vrajabasi led Sri Rupa to Gomatila.408-413

After locating the place that Vrajabasi suddenly disappeared and Sri

Rupa fell onthe unconscious. After a long time he regained his senses

but he could not control the tears which rolled down his face. Sri Rupa

- Gosvami realised the desire of the Lord and checked his emotions. He
 - told the Vrajabasis about the hidden deitiy of Sri Govinda deva and they
- came to Gomatila in a crowd. They were surprised to learn that
- Gomatila was a spiritual place. A divine oracle from Balarama was

heard by everyone, and the Vrajabasis dug very carefully until they at

last unearthed the deity of Govinda deva who was as beautiful as millions of Kandarpas.414-421

In the book Sri Sadana Dipika written by Sri Radha Krsna Gosvami, the disciple of Sri Haridasa Pandita GOsvami of Vraja, the details of the above mentioned narration have been written.422-432

Everyone glorified the name of Sri Govinda deva and people were

attracted to Gomatila to see the deity. Even Lord Brahma and other

demigods came in the disguise of human beings to pay their respects to

that deity. The place overflowed with lakhs of people. Sri Rupa

Gosvami at once sent a letter to Mahaprabhu in Sri Khetra and

Mahaprabhu could not control his happiness upon

receiving the news. 433-437

Kashiswara brings Sri Gaura Govinda to Vrndavana Mahaprabhu privately advised Sri Kashiswara to go to Vrndavana, but

Kashiswara lamented because he did not wish to leave Prabhu.

Gaurahari's realised the state of his devotees mind and gave him a deity

of himself. Mahaprabhu and Krsna (in the form of the deity) ate rice

and other foodstuffs simultaneously to please his devotee.438-441

Prabhu taught Kasishwra how to worship the deity of Sri Gaura

Govinda and then sent him to Vrndavana. Upon reaching Vrndavana

Kashiswara placed the deity of Sri Gaura Govinda on the right side of

the deity of Sri Govinda deva and served them both with great sincereity

and devotion. 442-443

The book Sri Sadana Dipika has narrated everything about this incident.444-445

Only favored person can understand the lila of Sri Govinda deva. He had two types of lilas -- Prakata and Aprakata. His Aprakata lila was manifest in hs inamimate form.446-447

My dear son Srinivasa, what can I say to you? Sri Govinda revealed himself in his Prakata form to Sri Rupa.448

Sri Vrndadevi revealed herself to Sri Rupa Sri Vrndadevi appeared before Sri Rupa in his dream and by the order of Mahaprabhu Sri Rupa unearthed Sri Vrndadevi from the bank of Brahma Kunda. What a beautiful form was possessed by Sri Vrndadevi who could immediately fulfil the desires of her devotees. The book Sri Sadana Dipika has narrated everything about this incident.449-453

My dear son Srinivasa, I am utterly unable to describe the activities of Sri Rupa and Sri Sanatana who lived occasionally in Mahavana.454-455

The worship of Sri Madana Gopala by Sri Sanatana Sanatana once saw Sri Madan Gopala playing with hs friends on the

bank of the Jamuna. Madan Gopala, who was bound by the love of

- Sanatana, also appeared in his dream and said, "I do not like living in
- Mahavana. I want to stay in your cottage." Then he disappeared,
 - leaving Sanatana in an ecstatic state of mind.456-459

Sanatana who throughly understood the Lord's intention, ecstatically

received the Lord in his cottage the next morning. He engaged himself

at once in the service of the Lord. But he was unhappy because he

could offer only dry chappati to the king of kings, Sri Madan Gopala.

The Lord could understand his devotees despression and arranged for his own food.460-463

Building the temple of Sri Madan Gopala a rich man from Multana named Krsnadasa Kapura was an influential

Kapura Kshatriya. He left his boat and fell at the feet of Sanatana

Gosvami with tears in his eyes. Sanatana blessed the man and dedicated

him to the feet of Sri Madan Mohan. From that very day Krsnadasa

began to build a temple for the Lord, decorating it

with many valuable
jewels. He offered many kinds of foods for his
offerings. Sanatana was
satisfied by all these arrangements and the
Vrajabasis were happy to see
Sri Madan Mohan, the light of Sanatana.464-472

- The service of Sri Gopinatha by Paramananda and Madhu Pandita
- Who can understand how Prabhu revealed himself to his devotees?
- Paramananda Bhattacarya and Sri Madhu Pandita were two great
- devotees whose deep devotional love bound Krsna, Vrajendra Kumar.
- They installed the deity of Sri Gopinatha near the famous Vamshivata.
 - The book Sri Sadana Dipika has described this incident.473-477
- When Madhu Pandit saw Madan Mohan he fell at the feet of the Lord, lying flat on the ground. Suddenly the Lord

appeared before them and Madhu Pandita was appointed as high priest for his daily service. Sri

Paramananda Bhattacarya had an affectionate attachment for Madhu
Pandita.478-480

The people of vraja were overwhelmed by the glittering brightness of the complexion of the Lord and they came in crowds for the darshan of Gopinatha. Sri Caitanyadasa admitted to his son that he was eager to go to Vrndavna.481-485

While describing these incidents to his son, Sri
Caitanyadasa began to
cry so miserably that tears rolled down his cheeks
and soaked his body.

Srinivasa held the feet of his father and also cried, whondering when his own desires would be fulfilled. After a long time

they controlled each other's emotional outbursts and remained absorbed in the lilas of Krsna.

Those who attentively listen to this narration of the father and son are sure to obain the precious gem of devotion. The poet Sri Narahari Dasa taking the feet of Sri Advaita Prabh has taken the reponsibility to

narrating the book Sri Bhaktiratnakara.

BHAKTIRATNAKARA

CHAPTER 3

Glorification of Gauracandra and his associates All glories to Sri Gaura Sundara, Nityananda Avadhuta-Haladhara, Advaita Iswara, the Lord of Santipura and Gaura's favorite Sri Pandita

Gadadhara.1-2

All glories to Pandita Thakura Srinivasa, the Hari namamrtamagna

Haridasa, Sri Svarupa Damodara and Sri Murari Gupta.3-4

All glories to Vasudeva Sarvbhauma Mahasaya, Rai Ramananda, the abode of love, Gouridasa, Sri Pandita Vakreswara, narahari, Sri Mukunda and Kashiswara.5-6

All glories to Jagadisha, Gauridasa, Dhananjaya, Sanatana, Rupa, Jiva, Gopala, Bhujarva, Lokenatha and Raghunatha Bhatta. 7-8

All glories to Raghunatha Dasa of Srikhanda, Sri Ragava of

Govardhana, Srinivasa, Narottama, Ramacandra and Syamananda.9-10

All glories to Sri Thakura who was a great Vaisnava and from whose touch the universe became pure.11

All glories to the numerous listeners who have great devotional qualities.12

The character of Srinivasa
While keeping the memory of Sri Gaura in his mind, Srinivasa engaged
himself in the service of his parents. His parents also had great
affection for their son. Even the residents of
Cakhandi village loved
Srinivasa so deeply tht they could not live a single

day without seeing him. Srinivasa behaved with them very modestly

and this increased

their affection for him. After a long time Srinivasa's father died and his mother bore her grieg only for the sake of

Srinivasa.13-18

- A few days after his father's death Srinivasa went to the house of his
 - maternal grandfather in Jajigrama. He planned to settle in Jajigrama
- with his mother. The inhabitants of Jajigrama were happy to hear this
- and most willingly they built a beautiful cottage for them. Srinivasa was
 - the life of the inhabitnts of Jajigrama and the surrounding areas. He
 - was always absorbed in devotion and this pleased the associates of
 - Caitanya. Srinivasa heard the pastimes of Sri Caitanya from the
 - Caitanya devotees and his ecstasy increased as he listened.19-25

Srinivasa's desire to go to Nilacala
Srinivasa was anxious to go to Nilacala. He worried
whether or not he

would get the association of Prabhu, whether the associates of Prabhu

would favor him, whether Sri Pandita Gadadhara would give refuge to

him and allow him to live under his shelter, whether he could sit with

Mahaprabhu while the Lord heard Srimad
Bhagavatan and explained it
to his followers, of whether he could see Prabhu
Nilacalacandra

Jagannatha with Prabhu Balarama and Subadra devi.26-31

Srinivasa visits Srikhanda Srinivasa made up his mind and left for Srikhanda. With tears rolling

down his cheeks he bowed before the deity and before the favorite

companions of Sri Gauracandra. Thakura Narahari affectionately

extended hs hands and embraced Srinivasa. He soaked the body of

Srinivasa with tears and inquired about his well

being. Srinivasa told him that he was on his way to Nilacala to see the lotus feet of

Mahaprabhu. Sri Narahari gladly gave him permission to go to Nilacala without delay because Prabhu would soon disappear from the world.32-

39

Tarja song of Sri Advaita Acarya
Advaita Acarya wrote some Tarja songs and sent
them to Narahari in
which he exposed some of his intentions.40

In the book Sri Caitanya Caritamrta it is said: Tell to Baula - people have become aula. Tell to Baula - there is no sale of chaula.41

Tell to Baula - all activities have become aula (dishevelled) Tell to
Baula - it has been said by a Baula.42

The meaning of the Tarja song which Prabhu had cleverly interpreted made the devotees very anxious. They suspected that Prabhu, who was the Lord Himself, might disappear from the world at any tine. As soom as Srinivasa heard this he began to cry, but the devotees consoled him and advised him to go to Nilacala. They gave him some money for his needs on the way.43-46

Srinivasa meets the devotees of Srikhanda
Raghunandana came to meet Srinivasa and
embraced him ecstatically.
Srinivasa met all the devotees of Mahaprabhu who
lived in Srikhanda
and then took leave from them. He returned to
Jajigrama and reported
everything to his mother.47-49

Srinivasa's journey to Nilacala

- After taking leave from his mother Srinivasa started for Nilacala on the
 - auspicious day of Sukla Panchami in the month of Magh. He was then a
- handsome young man and attracted many travellers who saw him.
 - Someone said, "He must be a prince. Although his is travelling by foot,
- he seems to be a great dovotee." Another saind, "He must be a follower
 - of Sri Gaura; is not, why is he continually crying?"
 Some said, "it may be
 - because everything is possible for Gauranga Gosvami." Another person
 - said, "My dear brothers, whoever once looks at Gauracandra ----
 - whether man or woman ----can no longer control his emotions."
 - Another said, "Gauracandra himself is Vrajendra Kumar and he has
 - been performing pastimes in Nilacala." One man said, "Utkala is a

fortunate place as both the moving and the unmoving Lords are there."

Someone said, "Gaura and Jagannatha are one, but whoever denies this is sure to perish."50-59

As the men spoke, they watched Srinivasa pass by, ecstatic tears rolling down his face. As Srinivasa travelled he paid his respects to each traveller he met coming from Sri Khetra and inquired from him about the welfare of Mahaprabhu. He simultaneously prayed to the Lord to give him two wings so he could fly to Nilacala.60-63

Repentance and lamentation of Srinivasa
In a jovial mood Srinivasa was running toward
Nilacala when he learned
the shocking news of Mahaprabhu's disappearance.
There can be no
description of such a heartbreaking shock.
Srinivasa beat madly on his

head with his hands, tore off his hair and ripped the skin from his chest with his finger nails. He cried so pathetically that even a stone could be melted by his tears. He repeatedly lost consciousness and fell on the ground. Throughout the day he lamented and in

the evening he decided firmly to give up his own life by entering into a fire.

He continually

cried and repeated the name of Mahaprabhu. 64-71

Darshana of Mahaprabhu in a dream By the wish of the Lord, late in the night Srinivasa fell asleep and

dreamed of Sri Gauracandra. Srinivasa saw Prabhu as beautiful as

lightning; the glow of his face challenged millions of moons. He had

two big and beautiful eyes; he had hands which reached down to his

knees and he had a flower garland around his neck.

His nectari	ne smile
charmed Srinivasa at once.	When Prabhu appeared
before his	devotee

to consolehim, Srinivasa fell at the lotus feet of the Lord who placed

those feet on Srinivasa's and blessed him. These incidents have been

described by Sri Nrsinha Kaviraja in his book of verse.72-78

After this Prabhu disappeared and Srinivasa woke up from his dream.

But he again became very sad. Understanding that Srinivasa was not

pacified Gaurahari appeared again in a dream and told him softly that

Gadadhara and the associates of Prabhu wee eagerly waiting for

Srinivasa so he should go to Nilacala without any delay. Prabhu wiped

Srinivasa's wet eyes with his own hands, embraced him lovingly and then

disappeared. In the morning Srinivasa woke up and

resumed his journey.79-85

After a long time Srinivasa reached Nilacala and upon seeing the tank,

Sri Narendra-Sancha, he could not control his tears. Sri Narendra was a

king and Sancha was his Prime Minister. The name of the tank came

from the names of the two great men. Mahaprabhu used to sport in the

water of the tank. When the memory of that pastime came to mind

Srinivasa began to cry, rolling on the ground. After a long time he

controlled himself, and after paying his respects to Sri Narendra he continued his journey.86-91

Nama sankirtana of Srinivasa in Nilacala and the darshan of Jagannatha in a dream In the dead of night he decided to rest at a place near the Singha-Dwara and absorbed himself in chanting the holy name.

Tears streamed from his eyes and he lost his balance and fell on the ground. Due to the wish of Prabhu he slept and Lord Jagannatha with Balarama and Subhadra, appeared in a dream.92-95

Lord Jagannatha glanced mercifully at Srinivasa and then disappeared.

While Srinivasa was observed in an ecstatic mood, a brahmin came to

him and said, "My dear son of a brahmin, I think you have not eaten for

a long time. Take this Sri Mahaprasad and eat it."

Then the brahmin

disappeared.96-99

Srinivasa wondered, "How could that brahmin have known my sorrow?

Then after giving me Sri Mahaprasad he

disappeared." While he was
thinking about the incident the Lord appeared
before him and consoled
him. Srinivasa accepted the mercy of Prabhu
Jagannatha and gladly ate
the mahaprasad. Then he washed his hands and
mouth with the water
of Sri Narendra Sancha which he had kept in a
water pot and then he
also drank the water. He chanted quietly and
gradually fell asleep.100105

Srinivasa's darshan of Lord gauranga in a dream
In his sleep Srinivasa dreamed that Prabhu Sri
gauranga surrounded by
his associates looked like Purandara, the king of the
demigods, sitting
with his subjects in his court. Gadadhara Pandita
sat before the Lord

and read melodiously from the Bhagavatam. All the

listeners cried

perspiring and quivering in ecstasy. Then the dream faded away.106109

When he awoke Srinivasa began to chant again and once again fell

asleep. Again he dreamed that Gauracandra and his associates were

coming through the Srsinha Dwara gate.110-111

Sri Gaura's body could put shame to a golden mountain. His hands

were long, reaching his knees. His face was as beautiful as numerous

moons. His smile seemed to shower nectar. His lotus eyes spread out

to his ears and constantly shed tears of love. A garland of tulsi hung

from his beautiful neck, andhe wore a beautiful dress. The glittering

brightness of his body seemed to charm the whole universe. He walked

in an ecstaic mood with the beautiful gait of a lion.

Srinivasa was so

charmed that in ecstatic love he fell asleep on the ground and bowed to

the feet of Prabhu. Prabhu looked at his favorite servant with a sad

glance and said to him, "Do not be sorry. Your heart will forever be the

restinf place of mine." Then Prabhu disappeared and Srinivasa woke from lhs sleep in the morning.112-120

Sri Gopinatha's darshan of Srinivasa
Srinivasa calmed his heart and started for
Markanda after asking the
way from some passing travellers. After finishing
his scheduled

morning duties he took his bath in Markanda. He asked an old brahmin

for directions to the temple of Sri Gopinatha. That old brahmin took

him to the temple where lived Sri Gadadhara who had become half-

dead due to the disappearance of Mahaprabhu.

Srinivasa was so sad to
see the condition of Gadadhara. He fell prostrate at
the feet of

Gadadhara and hastily went to the temple of Sri Gopinatha. Everyone

in that place asked Srinivasa who he was and where he had come from.

Srinivasa replied that he had come from Gauda and that his father was

Sri Caitanyadasa and he himself was Srinivasa.

They all were very glad and embraced him most lovingly.121-134

Sri Pandita Gosvami was sitting alone in a solitary place. His mental

state was beyond description. His moon-like face and beautiful body

had grown pale like a lotus deprived of water. He cried constantly, and

his tears soaked his body as well as the Bhagavatam he held in his lap.

In a choked voice he recited slokas from the

Bhagavatam. From time to time he uttered the name of Sri Gaura Sundara and he heaved sighs as

hot as fire. By the wish of Prabhu, Gadadhara had remianed alive only

to meet Srinivasa, so when Srinivasa bowed at his feet Gadadhara

regained his normal condition. Someone introduced him to Srinivasa.135-146

Gadadhara eagerly embraced Srinivasa and they cried madly in utter

misery, soaking each other with tears. Although Gadadhara was in a

wretched state of mind, he derieved some happiness from seeing

Srinivasa. Gadadhara ordered one of his followers to introduce

Srinivasa to the other Vaisnava Gosvamis living there. Soon all the

devotees knew that Srinivasa had come to meet

Pandita Gosvami.147-154

Srinivasa meets Rai Ramananda and Sarvabhauma Rai Ramananda used to come everyday to the house of Sarvabhauma

where they would sing the glories of Sri Gaura.
Srinivasa went to

Sarvabhauma's house where he met both of them and fell at their feet.

Seeing Srinivasa their ocean of misery overflowed its limits. They

embraced Srinivasa in ecstatic love and Srinivasa repeatedly bowed at

their feet with tears in his eyes. They embraced him again and ordered

one follower to take him to meet Vakreswara Pandita.155-164

Srinivas fell at the feet of Vakreswara Pandita who most affectionately

embraced the boy. He said, "It is good that you have come, my dear

son. Mahaprabhu will perform many duties through you. He also ordered Srinivasa to meet other Gosvamis. 165-172

Sri Paramananda and other sannyasis had been living miserably since the disappearance of Mahaprabhu. They had their strength and energy and without sense of day or night they lived in a half dead state.

Srinivasa met each of them and paid his respects whereupon each of the sannyasis embraced him affectionately. They all cried, embracing one another and after a long time they controlled themselves and advised

Srinivasa met many Vaisnavas in the house of Sikhi Mahiti. The

Srinivasa to meet other devotees.173-180

devotees greeted Srinivasa tearfully and Srinivasa

spoke to each one of
them. Kanai Khutia told Srinivasa, "My dear son
Srinivasa, today you
have come like a light to our blind eyes." He and his
sister said, "We are
alive only for you."181-185

Sri Pattanayaka Banknath and others were also happy to meet Srinivasa and advised him to meet the other devotees and give them relief.186-

Taking permission from Baninatha, Srinivasa met Govinda and

Sankara. He found them sitting in a lonely place, lamenting the absence

of Prabhu Gauranga. They had become so thin that even a puff of wind

could have dispatched them. Srinivasa fell at their feet and they at once

took in their arms. They all cried loudly and lamented in various ways.

Srinivasa fell on the ground unconscious but with utmost care the devotees consoled him and advised him to meet the others.188-193

With a disquieted mind Srinivasa went to meet
Gopinatha Acarya who
became very emotional upon seeing Srinivasa and
took him in his arms.

After a long time Sri Acarya said, "I have had a desire to meet you. A

few days ago Prabhu disappeared but unfortunately you could not come

in time. Do not be sorry, Prabhu will always remain in your heart. Now

go and meet the other companions of the Lord."

Thus Srinivasa went

everywhere and met the great devotees who accepted him affectionately.

194-203

Due to the disappearance of Mahaprabhu the

devotees had fallen into a
miserable condition which was beyond description
even by lakhs of

mouths. Srinivasa visited all the places where the deities of the Lord

had been installed and he met the devotees who remianed as inert as the

deities. It seemed that they stayed alive only to meet Srinivasa.204-206

Srinivasa cried in despair because he could not get the association of

Raghunatha and Svarupa. Raghunatha had become disheartened upon

the disappearance of Prabhu and the absence of Svarupa and had gone

to Vrndavana. Srinivasa could not meet the two devotees and he

lamented in different ways. Nevertheless he went with a heavy heart to

visit the place where Raghunatha had lived. Who can describe the

glorious character of Sri Raghunatha who was the

disciple of Sri Yadunandana Acarya?207-211

In the drama Sri Caitanya Candrodaya Sri
Sivanandana Sen gives the
identity of Yadunandana Acarya who was the
favorite disciple and
friend of Sri Vasudeva Dutta Thakura. Everyone in
Nilacala had known
Sri Raghunatha for he was a handsome young man
and a favorite
follower of Sri Caitanya deva.212

The condition of Maharaja Pratapa Rudra due to Sri Gaura's disappearance.

During the lifetime of Sri Krsna Caitanya, Pratapa Rudra Maharaja had

entrusted his state to his son. The king absorbed himself in singing the

glories of Mahaprabhu with Vasudeva Sarvabhauma and Ramananda.

They were passing their days in extreme happiness
until they suddenly
felt the approach of a bad omen. At that very
moment they received
news of the disappearance of Mahaprabhu
whereupon the king thrashed
his body on the ground and beat his head with his
hands. At last he fell
on the ground unconscious. The condition of Raya
Ramananda was just
like king Pratapa Rudra's as he could not bear the
passing of
Mahaprabhu. Hearing that the king had also been
deprieved of seeing
Mahaprabhu before his disappearance, Srinivasa
began to lament his
own similar misfortune. He decided that they were
both

Srinivasa visits the tomb of Haridasa Srinivasa went to the seashore and saw the tomb of Haridasa Thakura.

unfortunate.213-221

He paid his heartfelt homage before the tomb by throwing himself on

the ground. He remembered the activities of Thakura Haridasa and

while recollecting his character, Srinivasa fell again on the ground

calling the name of Prabhu Haridasa until he fell unconscious. The

devotees who were present at that time consoled Srinivasa in various

ways but when Srinivasa again paid his respects to the tomb he again

lamented. Seeing the boy so perturbed one of the devotees took

Srinivasa to Pandita Gosvami who ordered them both to go to the temple of Jagannatha.

222-230

Sri Jagannatha Darshan Srinivasa entered the temple through the lionembossed main gate. At

that time he looked as brillant as the sun, his body
was smeared with
dust and his eyes were red from crying. Everyone
was spell bound to see
the condition of Srinivasa and at the same time
they were charmed to
see his magnificant gait. Someone said, "Look at
Srinivasa whose heart
is the eternal dwelling place of Krsna Caitanya."
Another person agreed
with him and said, "It must be true, otherwise so
many devotees would
not be so concerned about him. Although the
companions of
Mahaprabhu are in a miserable state due to his
disappearance they
nevertheless look happy in the presence of
Srinivasa." Someone else
said, "Jagannatha has brought him here to relieve us
of our miseries "

Another person said, "The former message of Prabhu is now clear to us." One man said, "I cannot bear to see the misery

of such a gentle

boy." Srinivasa paid his respects before the Singha Dwara gate and went

first to see the Lord who delivers sinners from damnation. After that he

went forward to see Sri Sinha deva and paid his regards to the deity by

eulogising in various ways. Then he very cautiously entered the temple

and stood to one side where he could see the divine face of Nilacala

candra from a distance.231-245

The beauty of Jagannatha and Baladeva
The beauty of Nilacala Candra was so splendid that
it could beat the

beauty of a dark cloud about to pour water. His lotus eyes stretched out

of his ears and the beauty of his face could defeat millions of moons.

How wonderful were his hands, how beautiful and glamorous he

appeared in ornaments and bright dress. Long flower garlands that touched the ground hung from his beautiful neck and a crown of flowers bedecked his attractive head.246-250

Srinivasa then looked at the deity of Sri Baladeva who was so beautiful that he defeated the brillance of the moon or the kinda flower or a sandal mountain. What a beautiful face, even a glance from his eyes could make a kandarpa senseless. His hands, eyebrows, large eyes and forehead were so beautiful that it would be impossible for anyone to describe them properly. Srinivasa felt thrilled to see

the beauty of Sri
Baladeva and became mesmerised by the beauty of
Sri Subhadra. He

also observed the illustrious Sudarshana Chakra with full satisfaction.

The main priest of Prabhu Jagannatha gave

Srinivasa prasadam and a flower garland use by the Lord. Srinivas avisited all the temples within the compound of the main temple and at last he and his guide returned to the house of Sri Gopinatha where he again paid his obeisances to the lotus feet of the deity.251-260

Srinivasa again meets Sri Gadadhara
For a second time Srinivasa went to the house of
Pandita Gosvami who
permitted him to eat mahaprasad. Srinivasa became
emotional and
began to cry. He was attracted by the divine scent
of the prasada and he
ate it with utmost love. After that he went to the
house of Sri Pandita
Gosvami who was also in a miserable state of mind.

Pandita Gosvami

told Srinivasa to take a seat beside him and then he

said in a choked

voice, "You have the desire to read the Bhagavatan
and I also want to
teach you but everything has been disarranged."
Then he fell silent.
From time to time he would cite slokas from the
Bhagavatam then
explain their meanings to Srinivasa who considered
himself most
fortunate to get the instruction. Pandita Gosvami
advised Srinivasa to
go to Vrndavana where he could fulfil his desires.
He told him that he
had a Bhagavatam with him but it had become
decayed. Srinivasa
looked through the book, paid his regards by
touching it to his head and
then grew very emotional while looking at the
words. He remembered
Sri Krsna Caitanya and Gadadhara whose tear
drops had made the
words illegible in some places. While reading the
book Srinyasa

reached such a level of ecstasy that the Gosvami

became frightened. He tried to pacify Srinivasa with his affection that knew no bounds.261-279

Srinivasa's journey to Gaudadesha from Nilacala Sri Gosvami advised Srinivasa to go to Gaudadesha after taking leave of

the devotees. He ordered Srinivasa to convey his messages to Dasa

Gadadhara, Narahari of Sri Khanda and many others. Most probably

Sri Gosvami gave some incredible instruction to Srinivasa which the boy

could not comprehend. As he could not question the orders he began to

lament in various ways. When he took his leave from Sri Gosvami

Srinivasa cried bitterly. He dedicated himself to the lotus feet of Sri

Gopinatha and went to see Prabhu Jagannatha. He prayed to the Lord

in bitter lamentation. He took his leave and some

of them walked with
him for a long distance. Srinvasa reached
Gaudadesha and conveyed
the messages to Sri Gosvami to various people. He
wondered whether
he could ever see Sri Gosvami again and with that
thought in mind he
started for Sri Khanda.280-297

Meeting Srinivasa, Thakura Narahari embraced him affectionately and began to cry. He asked Srinivas about the condition of the companions of Mahaprabhu in Nilacala and in a choked voice Srinivasa reported everything, describign the miserable condition of the devotees, caused by the disappearance of the Lord. While speaking

Gosvami, Srinivasa could not control himself and fell on the ground unconscious. Sri Raghunandana and others also

about Sri Pandita

grew emotional just seeing Srinivasa and Thakura Narahari took the initiative to pacify everyone.298-304

Srinivasa rested tht night in Sri Khanda but in the morning he set out again for Sri Kshetra thinking that this time he would not adhere to the order of Sri Gosvami and would stay with him.

After passing into

Utkala he noticed some people coming in his direction.305-307

Srinivasa asked them eagerly whether there was any news of Sri

Gosvami but they not answer. After a long time they could only say that

Sri Pandita Gosvami had disappeared. The news came as a stroke on

Srinivasa's head and he fell unconscious on the ground like an uprooted

tree. The messengers from Sri Kshetra began to chastise themselves for

giving such news to Srinivasa. But what else were they to do when he

inquired? Now they should take care of him and try to save his live.

They made every attempt to bring him back to consciousness, but upon

regaining consciousness, Srinivasa again lamented andbeat his head with

his hands. He addressed Pabhu Gadaghara loudly and chastised him for

sending him back to Gaudadesha. His lamentation even broke the

hearts of the birds and animals.308-317

The darshan and order of Gaura Gadadhara In the dead of night when Srinivasa was in deep sleep he dreamed of

Gadadhara who tried to console him in various ways but still Srinivasa

did not stop crying. Like a madman he began to run in the direction of

Jaipur village but he lost his direction. Another day
Gaura and
Gadadhara were in his dream and directed him to
go to Vrndavana via
Navadvipa. Then they disappeared.
318-322

In the morning he started for Gaudadesha on the
way he met many
persons who recognised him as a great devotee.
They suspected that he
had not heard the news from Gaudadesha and when
Srinivasa asked
them directly about the well being of the devotees
in Gaudadesha they
could not utter a single word.323-329

The disappearance of Sri Nityananda and Advaita
Being asked repeatedly by Srinivasa, someone stood
with his face
hanging down and began to cry. He then reported
in a choked voice

- that Nityananda and Advaita had disappeared. When he heard that,
- Srinivasa flung his body on the ground and decided to give up his life.
- He beat his head with his hands and tore his chest with his finger nails.
- With his arms stretched towards the sky he called the names of Gaura,
- Nityananda, Advaita, Gadadhara and Svarupa. He told them loudly, "I
 - will not stay in this world without you. In the morning I shall light a fire
- and enter it." Lamenting in this way he fell asleep in the dead of night.330-337
- Nityananda and Advaita appeared before Srinivasa in his dream. He
- became overwhelmed to see the golden complecion of Nitai which
 - glittered like the morning sun. What a beautiful smiling mouth that
- overflowed with love, what a beautiful face, just like

the appearance of
the brillant full moon. How wonderful he looked
with tilak on his
forehead. Glittering earrings hung from his
beautiful ears. His broad
eyes were charming and his nose was curved like a
parrot's beak. His
beautifull set teeth could be compared to Kunda
flowers. His gait was
like that of a lion. Beautiful nipura tinkled on his
feet. Srinivasa was
also mesmerised by the beauty of Sri Advaita
Prabhu whose physique
could be compared to a golden mountain. He had
painted tilak on his
forehead, and a garland of tulsi hung from hs neck.
His long arms were
\mathbf{c}
just like the trunk of an elephant and his broad
chest, thin waist and

Srinivasa cried in joy while observing them. He fell

beautiful knees and legs easily charmed the human

beings of this world.

at the feet of the two Prabhus and soaked them with tears from his eyes. Nityananda and

Advaita were also happy to see Srinivasa and affectionately stretched

their arms out to embrace him tightly. They consoled him in various

ways. They told him, "do not do what you have decided because you

have to perform many duties. First go to Gauda because many persons

there have been waiting for you. Then you should go to Vrndavana."

They again embraced Srinivasa and placed their feet on his head. Then they disappeared.338-361

Srinivasa returns to Gauda and then starts for Navadvipa

Srinivasa felt perplexed in the morning but started his journey. In a few

days he crossed the boundry of Utkala and entered into Gaudadesha via

Madhyadesha. he went to Sri Sri Khanda and met the companions of

Mahaprabhu. Remembering the order of Prabhu, Srinivasa started for

Navadvipa but as he heard the news of Nadia from the other travellers

he could not control his tears. He was so eager to reach Navadvipa that

he covered two days' distance in only one day.

Nearing about Srinivasa's

journey to Nadia can help the sincere listeners obtain devotion to Krsna.

Remembering the glory of Srinivasa Acarya, Narahari takes pleasure in writing this book Sri Bhaktiratnakara.

BHAKTIRATNAKARA

CHAPTER 4

All glories to Sri Caitanya Mahaprabhu who is the moon of Navadvipa and the son of Saci mata. He is the Lord of the distressed and the life and soul of the devotees.1

All glories to Nityananda Prabhu who is the son of Padmavati and who is the deliverer of the entire world and is extremely merciful.2

All glories to Gadadhara who is the son of Madhava and all glories to Srivasa Thakura and other devotees of the Lord.3

All glories to those who listen to Mahaprabhu's pastimes for they are the reservoir of all good qualities.4

Srinivasa's visit to Navadvipa
When he came to the border of Navadvipa and
observed the holy dham
Srinivasa cried with eagerness.5

He sat for awhile beneath a tree and pacified himself with great difficulty.6

Then he remembered the wonderful pastimes of Caitanya Mahaprabhu in Navadvipa and he grew impatient.7

He directly entered Navadvipa and to his great surprise he saw

Mahaprabhu himself performing pastimes with his devotees.8

While singing the wonderful glories of Caitanya Mahaprabhu, damsels of Navadvipa were moving here and there.9

An auspicious kirtana resounded from every house and it seemed as though a river of ecstatic joy flowed through the city.10

Who can describe the ecstasy into which Srinivasa himself became absorbed.11

Then in a moment the vision changed and he saw everyone drowning in an ocean of misery.12

In amazement Srinivasa went forward asking,
"Where is the house of
Caitanya Mahaprabhu?"13

But his question seemed to deepen their agony and no one could answer him. With a perplexed mind he continued on 14

His lamentation for Sri Gaura, Nityananda and Advaita

Lifting both his arms he shouted, "O my dear Gauranga Mahaprabhu.

My dear Gadadhara Prabhu. You are my heart and soul, but where

have you gone?"15

He called out the names of Prabhu Nityananda and Advaita and sank into the depth of misery.16

His lamentation was so intense that even the stones seemed to crack.

Suddenly a man appeared before him. 17

He seemed surprised to see the beautiful boy Srinivasa and he showed him the path which led to Caitanya's house.18

When he reached the house, Srinivasa looked all around and then became inert, standing like a wooden doll. 19

Meeting with Sri Vansivadan Although Sri Vansivadan Thakura did not know Srinivasa, when he saw the young boy he recognised him.20

Still Vansivadan asked Srinivasa identity and Srinivasa told his entire history.21

Vansivadan embraced Srinivasa and bathed the boy with his tears.

22

Srinivasa wanted to offer his obeisances on the ground but Vansivadan
Thakura would not let him do so.23

Vansivadan then went to Sri Visnupriya Iswari to tell her of Srinivasa's arrival.24

The dream of Sri Visnupriya devi
Just then Sri Visnupriya devi was telling her
favorite maidservant that
she had had a dream which she would describe.25

Her Lord, who was the attractor of the entire

creation, had appeared before her in an enchanting pose.26

Since his beauty could defeat the pride of Cupid she could find no similie to describe him. Even lightning was not comparable to his brilliance.27

His body was smeared with sandal wood paste and he glowed as though he were bathed in the light of the autumn moon.28

His beautiful dress attracted the young girls who abandoned their shyness and fear upon seeing him. 29

Who could forget the fragrance of his long curly hair?30

His large beautiful eyes exceeded the beauty of a lotus petal, and

whoever caught his glance could not retain his composure.31

His arms extended to his knees, his movements were beautiful, and the sight of his broad chest could attract the world.32

The smile on his moon like face showered nectar.33

In his affectionate way Caitanya made Visnupriya sit down and he spoke to her in a soft sweet voice.34

"A brahmin boy named Srinivasa has suffered indescribably.35

"Today he will come to see you. Knowing him to be a dear devotee, you should bestow your mercy on him."36

Caitanya continued to delight her with his pleasing words, and then suddenly disappeared and she awoke in distress. 37

She knew that Srinivasa was dear to her Lord and she eagerly awaited his arrival.38

Srinivasa to Visnupirya devi While Visnupriya was relating the dream, Vansivadan Thakura appeared with the news of Srinivasa's arrival from Nilacala.39

Visnupriya devi wanted to see him and Srinivasa came eagerly to meet

her.40

Tears of ecstasy flowed from his eyes as he prostrated on the ground while offering her his obeisances.41

Sri Iswari Visnupriya devi heard that Srinivasa was offering obeisances

from a distance, and remembering Sri Caitanya she

rose to greet the boy.42

Though she had suffered intensely from the separation from her Lord, upon seeing Srinivasa she felt joyful relief.43

With sweet affectionate words she greeted him and placed her feet on his head.44

She ordered him to take mahaprasad and then stood silent, soaked with her own tears.45

Someone brought the boy prasad and he honored it.

He was also
soaked with tears.46

Hard stoicism of Visnupriya devi Each day Srinivasa visited Sri Visnupriya devi and observed her exceptional activities.47 Because of separation from Caitanya, she never slept at night. If at all she slept, she would lie on the hard ground.48

Her golden complexion had grown pale like the new moon.49

While chanting the names of Hari she would set aside a grain of rice for each mantra. Later in the day, only those grains would be soaked and offered to the Lord.50

The offering was very small and yet she would eat only a portion of it.

No one could understand how she sustained life on so little food. 51

Day be day her health dwindled, yet she always mustered energy to attend to Srinivasa during his visit.52

Soon it was obivious that she remained alone simply to bestow her mercy on Srinivasa.53

His unique fortune was acknowledged by everyone.54

Mother Saci also appeared to Srinivasa in a dream and favored him with indescribable mercy.55

The favors of the devotees of Navadvipa toward Srinivasa

News spread throughout Navadvipa that Srinivasa, the favorite disciple of Caitanya, had arrived.56

Sri Murari Gupta, Srivasa Pandita, Damodara, Sanjay, Vijay,

Suklambhara Brahmacari, Gadadhara Dasa, and others who were dear associates of Mahaprabhu, came forward to bless

Srinivasa.57-58

Although they were all but dead from lamentation from Mahaprabhu's separation, by meeting Srinivasa they felt some happiness.59

Caitanya Mahaprabhu had kept his dear most devotees alive simply so they could bless Srinivasa.60

The wife of Srinivasa and the wives of the other associates of Prabhu behaved affectionately with Srinivasa.61

After a few days they allowed Srinivasa to continue his trip to Vrndavana.62

Srinivasa's visit to Santipura
With a sad heart Srinivasa took leave of the
residents of Navadvipa and

headed for the house of Advaita Acarya in Santipura.63

As he sadly entered Santipura, Srinivasa suddenly saw Advaita Acarya coming forward to console him.64

Srinivasa was struck at the sight of Advaita Acarya and wondered if he was hallucinating.65

But his doubts were dispelled by divine instruction and he became extremely happy. Drenched with tears from his own eyes Srinivasa observed the beauty of Advaita Acarya and entered into the Acarya's house.66-67

When the residents of Santipura heard that Srinivasa had arrived they came forward eagerly to meet him.68 Because of separation from Caitanya Mahaprabhu they had all grown very thin and weak.69

The blessing of Sita devi
It seemed that Sita devi lived only to bless
Srinivasa, and when he
arrived she called him into the house.70

When he entered the house he offered his obeisances to Sita devi and she placed her feet on his head.71

Tears flowed constantly from her eyes and with a choked voice she began to speak to Srinivasa.72

"My dear Srinivasa, I have been waiting for you to come. Your arrival is the source of my happiness.73

"Live eternally on this earth; by your presence the

loving entities will receive great benediction.74

"Distribute well the devotional love of the Supreme Personality of

Godhead and preach the scriptures which contain the entire science of devotion.75

"In due course of time you will meet someone and your distress will be mitigated in his association.76

"You will have many followers and you will constantly float in the ecstasy of sankirtana.77

"Go directly to Vrndavana where you will be duly initiated and your desires will be fulfilled."78

Thereafter Sita devi offered Srinivasa to her worshipable deity Madan

Gopala and introduced him to her sons and servants.79

The affection she bestowed on Srinivasa is beyond description. After consoling him and instructing him in various ways, she allowed him to leave Santipura.80

Srinivasa's visit to Khardaha After offering his obeisances to the residents of Santipura Srinivasa left for Nityananda Prabhu's house in Khardaha.81

Although Sri Parameswari Dasa had been living in abject misery, he became very happy on seeing Srinivasa.82

Although inwardly he recognised Srinivasa, as the boy approached
Parameswari inquired about his identity.83

Thorughout the village of Khardaha, news spread that Srinivasa from Cakhandi had arrived.84

People throughout the village came forward eagerly to meet him.85

Parameswari Dasa took Srinivasa to the house of Nityananda Prabhu.

86

Drenched with the tears from his own eyes,
Srinivasa offered his
obeisances at the lotus feet of the Eternal Consort
of Nityananda, Sri
Jahnava devi.87

Favor of Sri Vasuda, Jahnava and Virabhadra towards Srinivasa When Sri Vasuda devi, Jahnava devi and VIrabhadra met Srinivasa they became very happy.88 Although they had suffered unbearable pain since the separation of Nityananda Prabhu, still they experienced joy upon seeing Srinivasa.89

Srinivasa remained there for four or five days as no one would allow him to leave.90

Devotees like Surya Dasa, Pandita Gauri Dasa, Mahesh Pandita and others bestowed their mercy upon him.91

At last Jahnava devi, Virabhadra Prabhu and the other devotees advised
Srinivasa to go to Vrndavana. 92

Sri Vasuda and Jahnava told him affectionately that he should first visit the house of Abhirama Gopala.93

His eyes overflowing with tears, Srinivasa offered

his obeisances to them both and took his leave.94

Remembering the wonderful qualities of
Nityananda Prabhu, he
became perplexed and by the mercy of the Lord he
saw many
miraculous things.95

Srinivasa's visit to Khanakula
Having witnessed Sri Nityananda Prabhu's
wonderful pastimes in a
mystic vision, Srinivasa floated in a ocean of ecstasy
as he started for
Abhirama Thakura's house in Khanakula.96

As he travelled eagerly towards the house of Viraloka, a travelling companion joined him.97

He was an old brahmin from a village called Khanakula and he eagerly questioned Srinivasa.98 "What is your name my dear son? Where are you going?" Srinivasa offered his respects to the old brahmin and told him who he was and where he was going.99

The brahmin was overjoyed and told Srinivasa that he had already heard about him while in the village of Khardaha.100

"My dear son, Srinivasa, please come with me." The brahmin embraced him and soaked Srinivasa with tears from his eyes.101

The character of Abhirama
The brahmin told Srinivasa that Abhiram Thakura
was an ocean of all
transcendental qualities and that he would
definitely bestow his mercy
upon the boy.102

"Abhirama Thakura is an extremely spirited person.

Upon seeing him
the atheist demons tremble with fear.103

"Affected by the potency of Nityananda Prabhu,
Abhirama Thakura
remained mad in ecstasy, yet his wonderful mercy is
known throughout
the world.104

"My dear Srinivasa, what shall I tell you about him?
In order to deliver
mankind from damnation, he appeared in the house
of a brahmin
family.105

"He is not only a genius in all scriptures but is an expert in dancing, music, and all musical instruments.106

"According to the desire of Nityananda-Balarama, Abhirama married

the daughter of a wise brahmin.107

"The wife of Abhirama Thakura is Sri Malini devi and her qualities are beyond description.108

"My dear Srinivasa, this Abhirama thakura was Sridhama, the famous friend of Krsna in the Vrndavana lila.109

"Abhirama Thakura is the image of divine love, is adored by the whole universe.110

"Sri Thakura Abhirama the image of divine love, is adored by the whole universe.111

In the verses composed by Sri Vedagarbha Acarya (a disciple of Sri

Abhirama Thakura). That same person who was Sridham, the cowherd

boy friend of Krsna in the Vrndavana lila, is now the husband of Malini and the manifestation of divine love, Sri Abhirama Thakura. I offer my obeisances to the lotus feet of Sri Abhirama Thakura.112

The process of serving Gopinatha by Thakura
Abhirama
"My dear Srinivasa, how wonderful are the activities
and eagerness of
Abhirama Thakura in the worship of his Lord.113

"Gopinatha once appeared t Abhirama Thakura in a dream and pointed out the place where he was hidden.114

"After digging in that same place Abhirama unearthed the beautiful deity of Gopinatha. 115

"People from all directions came to see the deity after which their

miseries were entirely eradicated.116

"People bathed in and drank the celestial water of the pond where Gopinatha had revealed himself.117

"That pond became famous as Ramakunda and innumerable people visited there.118

"Sri Malini devi and Sri Abhirama Thakura and their associates began to serve Gopinathji in great ecstasy.119

"From time to time, Nityananda Prabhu and his associates would visit the house of Abhirama Thakura.120

The sport of flute playing by Abhirama Thakura

"One day Abhirma Thakura began to dance in the madness of this

ecstasy of love for the Lord and the beauty of that dancing was beyond description.121

"In the transcendental mellow of friendship for Krsna, Abhirama wanted to play a flute, but despite his eager attempts he could not find his flute.122

"Then Abhirama saw a huge log which hundreds of people could not have lifted. He easily picked up th log and held it in his hand like a flute.123

"In this way Abhirama Thakura used to surprise the residents of his village with his display of transcendental pastimes.124

"However, in the absence of Nityananda Prabhu, Abhirama remained alone. He sighed heavily and refused to speak to anyone.125

"Abhirama Thakura's activities are difficult to understand. Although only the extremely fortunate people can understand him, I know that you will understand everything personally my dear son. But please be very careful."126

The brahmin spoke to Srinivasa affectionately as he led him to the house of Abhirama Thakura.127

Srinivasa offered his obeisances at the lotus feet of the brahmin and remembered his Lord Nityananda Candra.128

Srinivasa in the house of Abhirama in Khanakhula Remebering the instructions of Jahnava devi, Srinivasa approached the

house of Abhirama Thakura.129

Standing outside the front door of the house he offered his obeisances.

Everyone in Virolok witnessed the arrival of Srinivasa.130

Due to seperation from Sri Nityananda Prabhu Abhirama Thakura remained in ecstatic love for the Lord and never spoke to anyone.

131

The test of Srinivasa by Abhirama Thakura who later on favored

Srinivasa

Understanding that Srinivasa had arrived,
Abhirama Thakura smiled to
himself and decided to test the boy.132

He gave Srinivasa ten cowries, (a coin of the smallest denomination) in order to prepare his food and Srinivasa bought the

necessary ingredients.133

Srinivasa took the ingredients to the bank of the Dwarkeswara river and cooked something which he offered to Lord Krsna.134

At the time of the offering Abhirama Thakura sent four men to Srinivasa and Srinivasa greeted them gladly.135

He offered his obeisances to those four persons and fed them the prasad from Lord Krsna's offering. He also took some of the mahaprasad. 136

The four men returned to Abhirama fully satisfied by Srinivasa's behavior.137

Abhirama Thakura had tested Srinivasa simply as

an example of others. Then he invited Srinivasa to sit beside him.138

Abhirama Thakura had a whip named Jayamangal with which he touvhed Srinivasa's body three times.139

In his ecstasy he hit Srinivasa with the whip and laughed loudly while speaking.140

When he raised the whip again to touch Srinivasa,
Malini entered and
took hold of his hand.141

Malini devi said, "My dear Lord, please control yourself now. You have bestowed sufficient mercy upon him."142

"Srinivasa is only a boy. If he looses control of himself inecstatic love of God, then how will he perform his duty?"143

Malini and Abhirama Thakura were both satisfied and they placed their hands on the head of Srinivasa.144

Srinivasa fell down at their feet and as they lifted him up they soaked him with tears from their eyes.145

I am unable to describe the affection that they showed for Srinivasa.146

After offering Srinivasa to the lotus feet of Radha Gopinatha, they instructed him to go to Vrndavana.147

The people of Krisnagar and Khanalhul village felt increasing affection for Srinivasa.148

Srinivasa visits Srikhanda After taking leave from the Vaisnavas, Srinvasa returned to Srikhanda

with a perplexed heart.149

Narahari Thakura, Sri Raghunandana and the others were happy to see Srinivasa and they embraced him with deep affection. 150

They asked Srinivasa the news from the places he had visited and with tears flowing from his eyes he described very slowly.151

Afterwards Sri Narahari Thakura and Sri Raghunandana allowed him to leave for Vrndavana. 152

Narahari Thakura held Srinivasa in his lap and cried because he did not want to let the boy go. He told Srinivasa how to go to Vrndavana but at the time of departure his heart broke.153-154

After offering obeisances to Narahari and

Raghunandana, Srinivasa selected an auspicious moment and set out for Vrndavana.155

His Vrndavana tour via Jajigrama
The manner in which Srinivasa travelled cannot be described. On his way he passed through Jajigrama and met his mother.156

After describing everything to her he asked her permission to go to Vrndavana.157

Although his heart broke, upon his requests, she could not refuse.158

She kept her son with her for one week and cared for him affectionately, but after consoling her he at last took his leave.159

Again and again he bowed at the feet of his mother,

and after meeting all of the people of the village he left for Vrndavana.

160

In the month of Agrahayana, on the second day of the new moon, he left his home.161

Visit to Kantakanagar, Maureswara, Kundalidalila and Ekchakra on the

way

After meeting all the devotees in the village of Agradwip Srinivasa went to Kantakanagar where Caitanya Mahaprabhu had taken sannyas. Out of love he shed profuse tears.162-163

From there he went to Maureswara where he was pleased by the darshan of Lord Siva.164

The people of Maureswara told him that once the

village had been overrun by snakes from which Nityananda Prabhu had saved them.165

Thereafter the place had been named
Kundalidaman. Kundali meant
coiled and daman meant subdued. It was
remembered as the place
where Nityananda had subdued the snakes.
Srinivasa sighed heavily
while remembering the house of Harai Panidta the
father of Nityananda
Prabhu 166

The wise Srinivasa attracted the hearts of all people of Ekchakra when he visited the house of Harai Pandita the father of Nityananda

Prabhu.167

He looked at the birth place of Nityananda to his heart's content.168

In the ecstasy of love for Srinivasa visited the place where Nityananda Prabhu had performed the pastimes of Balarama.169

Raising both arms in the air he sang the glories of Nityananda Prabhu while tears flowed from his eyes.170

He rolled on the ground until his body was covered with dust and at last fell asleep by the desire of the Lord.171

The appearance of Sri Nityananda and his associates in a dream of Srinivasa
Sri Nityananda Mahaprabhu and his associates appeared in the dream of Srinivasa.172

Seeing Nityananda Prabhu and the other devotees, Srinivasa's ecstasy increased and his eyes and mind became

satisfied.173

The Lord instructed him to go to Vrndavana, but when he awoke he felt very sad.174

Srinivasa paid his respects to the village of Ekchakra, and remembering the lotus feet of Nityananda Prabhu, he set out for Vrndavana.175

As he travelled the road for Vrndavana, people from all of the villages came out to meet him.176

They all took care to him andhe responded in a way that made them all happy.177

Visit to Gaya, Kashi, Ayodhya, Prayaga and Mathura

After a few days he arrived in Gaya and upon seeing

the lotus feet of Lord Visnu he became filled with ecstatic devotional love.178

It was in Gaya that Sri Caitanya Mahaprabhu had met Sri Iswarapuri and remembering that glorious pastime, Srinivasa shed profuse tears.179

Whoever saw Srinivasa - both men and women became perplexed by his continous crying.180

Yet whoever saw his beautiful features could not leave his association.181

Attracting the hearts of everyone he met on his journey, Srinivasa at last arrived at Kashi where he saw the house of Candra Sekhar Acarya.182

A disciple of Candra Sekhara Acarya came forth with a joyful heart to meet Srinivasa.183

When he learned of Srinivasa's identity the disciple fell into ecstatic love and embraced Srinivasa with tears in his eyes.184

After showing Srinivasa the place where Caitanya Mahaprabhu had stayed, he cared for Srinivasa for a few days.185

Srinivasa alos met the associates of Mahaprabhu who lived in Kashi.186

From Kashi he travelled quickly to Ayodhya and Prayaga, two places which impressed him deeply.187

From there Srinivasa moved towards Vrndavana, and his heart overflowed with previously hidden distress.188

With the memory of the lotus feet of Rupa and Sanatana Gosvami fixed in hid heart, he entered the city of mathura.189

He stopped first in Vishramaghata where Krsna had taken rest after killing Kamsa.190

Some brahmins were simultaneously passing through Vishramghat while discussing about Vrndavana.191

One man said, "It is not possible for them to bear so mush suffering.

For what do they continue to live?192

"No one can understand the desire of the Lord," said another.

"Gradually Vrndavana is becoming devoid of gems.193

Srinivasa gets the news of the disappearance of

Mahaprabhu and his associates

"In Nilacala Sri Caitanya Mahaprabhu disappeared from the world.

194

"After hearing that unbearable news, Kashiswara Gosvami also left the world.195

"Raghunatha Bhatta, the great Bhagavatam reciter, also disappeared when he heard about the disappearance of Mahaprabhu.

196

"A few days ago Sri Sanatana Gosvami also left this world.197

"Now Sri Rupa Gosvami is also gone.198

"Sri Gopal Bhatta Gosvami and Raghunatha Dasa

Gosvami constantly burn in the fire of seperation.199

"They are the most unfortunate as they have had to see so much misery.200

When he heard the brahmins lamenting in that way Srinivasa Thakura inquired about the cause of their unhappiness.201

Crying bitterly they related the story of the disappearance of Rupa and Sanatana Gosvami.202

Srinivasa also began to cry and fell on the ground in a faint.203

Gaining consciousness he rose up crying, "Alas! What have I heard!

What have I heard! and again he fell to the dusty ground in a faint.204

Again he cried out, "my dear Lord Rupa Gosvami.

My dear Lord

Sanatana Gosvami why have you been so unkind to an unfortunate soul like myself?205

"I will never see your lotus feet and my desires will never be fulfilled."

As he cried he tore the skin on his chest with his nails.206

A Mathura brahmin consoles Srinivasa
Observing Srinivasa's miserable condition a
brahmin from Mathura held
his hand and tried to console him in various ways
just to save his life.207

All the inhabitants of Mathura also came forwrd to console him but it was of no use.208

Srinivasa offered obeisances at the feet of that

Mathura brahmin and started for the road leading back to Gauda.209

"The Vaisnava devotees of Gauda adviced me to go quickly to Vrndavana," he thought.210

"Now I understand why they wanted me to go quickly, but I was not fortunate enough to reach here in time.211

"Although cruel destiny has forced me to suffer in this way, my sinful life continues."212

As he contemplated his miserable plight tears flowed constantly from his eyes and from time to time he shouted in acute agony.213

"My dear Sanatana my dear Rupa Raghunatha Bhatta, Sri Kasiswar Pandita you were the ocean of devotional qualities," he shouted. 214

"I have heard that you were all extremely kind hearted, so why have you been so unkind to a poor soul like me?"215

With that Srinivasa decided to give up his life and he fell to the ground with no further concern for his own condition.216

With the dark hours of the night after travelling quite a distance

Srinivasa rested beneath a tree.217

His lamentations were so pitiful that even a stone or a piece of wood would crack upon hearing them.218

The inhabitants of the nearby village grew morose when they heard
Srinivasa's continous crying.219

Throughout the night he sobbed until he finally fell asleep by the desire of the Lord.220

Rupa Sanatana and other Gosvamis appear in Srinivasa's dream Rupa Gosvami, Sanatana Gosvami and other merciful Gosvamis appeared before Srinivasa in a dream.221

All the Gosvamis were extremely beautiful and seeing them, Srinivasa's heart filled with ecstasy.222

Feeling symptoms of ecstasy his eyes filled with tears and he fell at the feet of the devotees.223

They placed their feet on his head and embraced him, consoling him in various ways.224

They carassed his ematiated body and bathed him with tears from their eyes.225

Again seeing Srinivasa's face, Sanatana Gosvami spoke to him in ecstatic love.226

"My dear son Srinivasa, this is not the time for you to lament.

227

"Sri Gopala Bhatta Gosvami is no different from me. Go and take initiation from him."228

Sanatana also directed Srinivasa to take the books of the Gosvamis to
Gauda in order to propagate the Gosvami philosophy.

229-230

By directing Srinivasa in various ways they blessed him and then remembering Caitanya Mahaprabhu they disappeared.231

By observing the Gosvamis and hearing their nectarine instructions
Srinivasa's ecstasy verflowed. The next day he reversed his course and started for Vrndavana.232

That same night Rupa Gosvami and Sanatana Gosvami appeared in a dream of Jiva Gosvami's to give some instruction.233

The orders of Sri Rupa Sanatana to Sri Jiva and Sri Gopala Bhatta

"Previously I told you that on the 20th day of the month of Vaisakh you will obtain wonderful association.234

"That devotee will reach Vrndavana today, and

after meeting him you will become very happy.235

"At the time of the arati of Govinda deva, when the crowd is thin, you should search for him.236

"His complexion is like a golden champa flower and his is very thin. He is young and tears constantly flow from his eyes.237

"In great pain he left Gauda and he has already gotten news of our disappearance.238

"He decided to give up his life but we appeared before him to console him.239

"We cannot describe his affliction but when you see him you will understand.240 "You should arrange his initiation from Gopala Bhatta Gosvami and when his study is completed give him all the books.241

"Send him to Gaudadesha where he will distribute the transcendental jewels of literature to the masses.242

"What more can we tell you about him? Through this Srinivasa Sri Caitanya Mahaprabhu will perform many activities."243

After instructing Sri Jiva Gosvami they appeared to Sri Gopala Bhatta Gosvami.244

"Your Srinivasa has come from Gauda but his suffering is beyond description.245

"Accept him as your disciple." Then Sri Rupa Sanatana disappeared.

246

In the early morning Gopala Bhatta awoke and cried out the names of Rupa and Sanatana.247

At that very moment Sri Jiva Gosvami arrived there and Gopala Bhatta controlled himself.248

Sri Jiva Gosvami bowed at the feet of Gopala Bhatta with tears in his eyes and Gopala Bhatta embraced Jiva Gosvami in deep emotion.

249

He soaked Sri Jiva with tears from his eyes and both of them broke down in emotional crying.250

They discussed the instructions they had got in the dream but their state of mind at that time is beyond my ability to describe.251

After sometime Sri Gopala Bhatta checked himself, composed himself nd composed Sri Jiva aftr much consolation.252

Sri Gopala Bhatta himself with Radharaman Singhasana Yatra.253

Jiva Gosvami offered his obeisances to Sri Gopala Bhatta Gosvami and returned to his village.254

In anxious anticipation for Srinivasa's arrival he began to tell everyone about the event.255

He waited eagerly for Srinivasa and from time to time he looked down the path hoping for his arrival.256 Observation of the beauty of Sri Vrndavana Meanwhile Srinivasa very happily entered Vrndavana, taking pleasure in the exclusive beauty of the land.257

Bumble bees flew here and there from flower to flower while peacocks and peahens danced.258

Cuckoos and other birds chirped and cooed and everywhere deer and other animals roamed freely.259

The place was filled with various kinds of trees and creepers and tears streamed down from Srinivasa's eyes as he observed their beauty.260

He saw the cottages of the Vaisnavas of Vrndavana and then he went to the temple of Govinda dev.261

Seeing Govinda dev in the evening, his heart became ecstatic and he began to weep in joy.262

In ecstatic love he rolled on the ground and then by the desire of the Lord he waited patiently in one place.263

The meeting of Sri Jiva and Srinivasa

During the timeof Sandhya Arati there was a huge crowd, but Sri Jiva

Gosvami was looking for Srinivasa.264

Srinivasa was lying in one corner when Sri Jiva found him.265

Observing Srinivasa's ecstatic symptoms, Sri Jiva was convinced of his identity and he simply stood there.266

When Srinivasa became somewhat normal, Sri Jiva Gosvami lifted him

up from the ground affectionately.267

Being soaked with tears from his own eyes Srinivasa fell down at the feet of Sri Jiva Gosvami and offered his obeisances.268

Jiva Gosvami held Srinivasa affectionately to his chest and spoke to him sweetly.269

Embracing him very tightly Sri Jiva addressed the boy as his friend.

Without even inquiring about his identity Sri Jiva knew who he was.270

Their jubilation upon meeting each other was boundless.271

The affection of Sri Krsna Pandita for Srinivasa Sri Caitanya Mahaprabhu's associate Krsna Pandita, was very glad to

meet Srinivasa.272

His excellent qualities as the caretaker of Govindaji were beyond description.273

He offered the mahaprasad of Govindaji to Srinivasa and also gave him the prasad of Govindaji's betel laf and flower garland.274

Who can describe the affection that Sri Krsna Pandita showed for Srinivasa. He announced Srinivasa's arrival to everyone.275

Sri Jiva Gosvami took his dearest Srinivasa to his own cottage.276

By that time Sri Sri Radha Damodara was already asleep and they could not get the darshan of that deity.277

Sri Radha Damodara darshan Much to Srinivasa's pleasure Sri Jiva Gosvami gave him a quiet place to stay.278

The beauty of that full moon night in the month of Vaisakh was exquisite and the sweet scent of various blooming flowers filled the air.279

Srinivasa passed the entire night engrossed in the beauty of the trees and creepers and was still awake when morning dawned.280

He rose and performed his routine morning duties like bathin and then went to offer his obeisances to Sri Jiva Gosvami.281

Sri Jiva treated him like a friend and took him for darshan of Sri Radha

Damodara.282

The happiness of Srinivasa knew no bounds and he fell ont he ground again and again to offer obeisances to Jiva Gosvami. To his hearts content he observed the beauty of Sri Radha Damodara, the life and soul of Sri Jiva Gosvami.283-285

Rupa Gosvami had mainfest the deity of radha Damodara and had offered it to Jiva Gosvami in a dream.286

No one can describe the character of Sri Jiva Gosvami; his life, soul, and everything was the lotus feet of Sri Rupa Gosvami.287

These aspects have been described elaborately in Sanskrit by a famous poet in Sadhana Dipika.288

In Sadhana Dipika it is said: "Glory to Sri Jiva Gosvami who always keeps the lotus feet of Sri Rupa Gosvami within his mind. He was a

Vrajavasi who conquered even the nonphilosophical persons by his philosophical views."289

Sri Sri Radha Damodara became manifest through the mercy of Sri

Rupa Gosvami and the ocean of mercy, Rupa Gosvami, gave the deity to Sri Jiva for his service.290

I have only briefly described the appearance of Sri Sri Radha

Damodara, the life and soul of Sri Jiva Gosvami.291

Radha Damodara Vilasa darsana by Sri Jiva Seeing the pastimes of Sri Sri Radha Damodara, Sri Jiva Gosvami

remained always in an ecstatic mood.292

Sometimes the Lord would ask Sri Jiva for some food and Sri Jiva would watch the Lord eat it.293

One day, when the Lord was playing his flute with a smile on his face, he called Sri Jiva to come and watch.294

Sri Damodara was very young and was decorated with enchanting ornaments. Upon seeing the Lord Sri Jiva Gosvami immediately fainted.295

When he gained consciousness his heart was filled with ecstatic love and his long, large eyes overflowed with tears.296

I have told only a few of the activities, butthere were many episodes in the pastimes of Radha Damodara which attracted everyone towards

him.297

Srinivasa visits the tomb of Sri Rupa Gosvami Sri Jiva Gosvami benedicted Srinivasa with great mercy and offered him at the lotus feet of Sri Radha Damodara.298

Then he took Srinivasa to visit the tomb of Sri Rupa Gosvami.299

Srinivasa began to cry when he saw the tomb and fell down on the ground to offer his obeisances.300

The meeting of Srinivasa with Sri Bhatta Gosvami After consoling Srinivasa, Sri Jiva took him directly to meet Gopala Bhatta Gosvami.301

Sri Gopala Bhatta was sitting in a quiet place, crying miserably.

Srinivasa lost control of himself and fell on the ground in front of Sri Bhatta Gosvami.303

Tears flowed constantly from his eyes as he offered obeisances while

Jiva Gosvami introduced him to Gopala Bhatta.304

Although Gopala Bhatta was burning in the fire of seperation, he became joyful upon seeign Srinivasa.305

He affectionately placed his feet onthe head of Srinivasa and asked him to sit down.306

He inquired about different types of news and Srinivasa described everything from beginning to end.307

But hearing the news Gopal Bhatta again became morose.308

He told Srinivasa about the instructions he had received from Rupa and Sanatana in his dream and he praised Srinivasa's good fortune.309

Sri Jiva Gosvami also began to speak about Srinivasa.310

He told Gopala Bhatta that Srinivasa was eager to take initiation from him. Gopala Bhatta Gosvami agreed that initiation would be held on the second day of the moon.311

The episode of the appearance of Sri Radha Raman Sri Jiva Gosvami very happily introduced Srinivasa to Sri Sri Radha Raman.312

The deity of Radha Raman was extremely beautiful and only the most

fortunate people were allowedhis darshan.313

The beautiful expression of Radha raman became famous throughout the world and the residents of Vrndavana were delighted at the time of the deity's installation.314

Now I will tell you in brief how Radha Raman of Gopala Bhatta Gosvami became manifest.315

Sri Caitanya Mahaprabhu ordered Sri Gopala Bhatta Gosvami to find Lord Hari in Salagrama Sila.316

Sri Gopala Bhatta Gosvami told Sri Rupa Gosvami about the instruction of Gauranga Mahaprabhu, and Rupa Gosvami lovingly replied, "Sri Govinda dev is everything to you, yet it

is his desire that you serve him seperately."317-318

After a few days Lord Hari became self manifest from the Salagrama Sila.319

Who can understand the great fortune of Sri Gopal Bhatta Gosvami by which Radha Raman became self manifest in a beautiful form.320

In Radha Raman's beautiful form the face was like
Govinda dev's, the
chest was like Sri Gopinath's and the feet were like
Sri Madan
Mohan's.321

The three Lords were all manifest in the form of Radha Raman, a combination that Gopala Bhatta Gosvami had cherished before the Lord's self manifestation.322

Sanatana Gosvami Bhugarbha Gosvami and other Gosvamis were very satisfied to see the system by which Gopala Bhatta served Radha Raman.323

On the auspicious day of the full moon in the month of Vaisakha Radha
Raman was installed on the Singhasan.324

A great festival was held to mark the installation of the deity and since then Radha Raman has become famous throughout the world as the Lord who was bound by the love of Gopala Bhatta.

325

These self-manifestation of Radha Raman has been described in Sanskrit in Sadhana Dipika.326

There it is stated: "I worship Sri Gopala Bhatta Gosvami whose life and soul were the lotus feet of Sri Govinda deva of Vrndavana, but who accepted the task of serving Him seperately according to the instruction of Sri Rupa Gosvami.327

"The worshipable object of that seperated service was Sri Radha

Ramana dev. Govinda dev, who became manifest by the great love of

Sri Rupa Gosvami, was the same as Radha Raman.
The reason behind

the seperate service of Gopala Bhatta has been learned from different reliable persons.328

"I worship that inhabitant of Vraja, Sri Gopala Bhatta, son f Sri Venkata Bhatta who was the elder brother of

Tridandi Swami Srila Prabhodananda Saraswati."329 If one can see Sri Madan Gopala with Sri Radhika, Sri Govinda with Vrndavaeswari, and Sri Gopinatha with Sri Virshabanu Kumari, his life will surely be successful.330-331

While serving seperately, Sri Gopala Bhatta's eagerness increased and he understood that it was the Lord's desire to be served in this seperate way.332

One day Sri Radha Raman wanted to reveal himself to Gopala Bhatta.333

Understanding the desire of Sri Gopala Gosvami, Sri Radha Raman showed Sri Bhatta that he and Gopala were the same being.334

The intimate assocaites of Gopala Bhatta performed the ceremony of

Abhiseka of Radha Raman and thus the worship of Radha Raman became established.335

The deity made his own temple and helped Gopala
Bhatta Gosvami
begin his worship.336

Establishment of the identity of Sri Gopala Bhatta We have briefly described the manner in which Sri Radha Raman

bacame manifest, this knowledge is the source of all happiness.

337

Sri Radha Raman was the life and soul of Gopala Bhatta Gosvami, and while sleeping or awake he knew nothing but the service of his Lord.338

Sri Gopala Bhatta Gosvami drank the nectar of the beauty of Radha

Raman to his heart's content. In Krsna's pastimes in Vrndavana Gopala
Bhatta had previously appeared as the Ananga
Manjari or Guna
Manjari.339

In Gaura Ganoddesha Dipika it has been described that Ananga manjari of Krsna's Vrndavana pastimes has appeared as Gopala Bhatta in Sri Caitanya Mahaprabhu's pastimes. Other experts on the topics of Krsna's lila have also described that Gopala Bhatta was the Guna manjari in Krsna's lila.340

Being enchanted by the beauty of his deity, Sri
Gopala Bhatta decorated
the Lord with different flower ornaments according
to Radha Raman's
choice.341

While serving radha Raman, Gopala Bhatta's joy

increased moment by moment andhe constantly remembered his service to Sri Gaura Candra.342

He could hardly retain his composure and he remembered the way he had served Gaura Candra in his own house on the instruction of his father.343

He became moved by the memory of that service and shed tears profusely while looking at his beautiful Radha Raman.344

Sri Radha Raman reveals himself as Sri Gaura Sri Radha Raman, who was ever bound by the love of Sri Gopala Bhatta

Gosvami, took pleasure in revealing himself in the form of Sri Gaura
Sundara.345

He was young and dressed so beautifully that he enchanted the entire universe. His beauty was more exquisite than that of Madana (Cupid).346

Seeing the beauty of Sri Gaura Candra his heart overflowed with joy and he called out, "What have I seen" as he fainted on the ground.347

With tears straming from his eyes he joyfully glorified Sri Radha Raman and Sri Gaura Candra.348

Whatever desire found a place in the heart of Sri Gopala Bhatta would immediately be satisfied by Radha Raman. 349

Throughout the world the wonderful activities of Radha raman, the life and soul of Gopala Bhatta were known.350

Dedication of Srinivasa to the feet of Sri Radha Raman

Srinvasa offered his obeisances to Radha Raman, prostrating himself on the ground. 351

Words came rushing to his lips but he could not utter them due to his perplexed state of mind.352

Offering himself totally to the lotus feet of Sri Radha raman, Srinivasa simply sat and looked at the deity.353

Srinivasa meets Lokenatha and Sri Bhugarbha Gosvami

After offering obeisances to Sri Radha Raman. Sri Jiva GOsvami took

his very deatr Srinivasa out of the temple.354

He went to meet Sri Lokenatha Gosvami and Sri

Bhugarbha Gosvami and told them about the arrival of Srinivasa.355

Althouth they were terribly aggreived due to seperation, nevertheless they became happy upon seeing Srinivasa.356

Srinivasa worshipped their lotus feet and both of them embraced him in great affection.357

Due to their loving ecstasy they would not relaease Srinvasa from their embrace and soaked him with tears from their eyes.358

They offered Srinivasa at the lotus feet of Sri Radha Vinod and they both bestowed their compassionate mercy upon him.359

Who can describe the loving ecstasy that Srinivasa experienced after

seeing Sri Radha Vinod?360

Srinvasa absorbs the deity of Sri Gopinatha Then Sri Jiva took Srinivasa Thakura to see Sri Gopinathji.361

Absorbing Sri Gopinath, Srinivasa became ecstatic and tears streamed from his eyes.362

Paranadana Puri and Sri Madhu Pandita became very happy to meet
Srinivasa.363

The compassion they showed upon him was beyond description. From there they went to see Sri Madan Mohan.364

Srinivasa could not control his emotions in front of Madan Mohan and his heart overflowed with love for the Lord.365

Again and again he offered obeisances to Sri Madan Gopala as tears rolled down from his face and soaked his chest.366

After Srinivasa composed himself, Jiva Gosvami introduced him to other devotees.367

Krsnadasa Brahmacari and others who were absorbed in loving ecstasy of the Lord embraced him very tightly.368

Srinivasa offered his obeisances to all of them and they bestowed their mercy on him.369

Visit to the tomb of Sanatana Gosvami Srinivasa and many other devotees went to see the samadhi of Sri Sanatana Gosvami.370

When he reached the samadhi Srinivasa fell down on the ground.371

Srinivasa felt so happy that he began to cry and the others also cried with him.372

They affectionately consoled him with sweet words.373

Srinivasa's initation from Sri Gopala Bhatta At last Sri Jiva Gosvami joyfully brought Srinivasa to his own residence.374

It became known that the next morning Sri Gopala
Gosvami would
initiate Srinivasa.375

Srinivasa thanked his own good fortune ans spent the remainder of that day discussing various topics.376

The next morning after taking a bath Srinivasa

went with Jiva Gosvami to the place of Sri Gopala Bhatta. Sri Gopala Bhatta Gosvami was in the process of worshipping Sri Radha Raman.377-378

Sri Jiva Gosvami offered obeisances to Sri Gopala Bhatta Gosvami and joyfully told him about Srinivasa.379

Srinivasa offered obeisances at the lotus feet of Sri Gopala Bhatta

Gosvami who was very satisfied with Srinivasa's behavior.

380

In a plasant atmosphere in the presence of Sri Radha Raman Sri Gopala Bhatta Gosvami made Srinivasa his disciple. 381

He dedicated Srinivasa to the service of Sri Radha raman and Sri Gaura Candra and taught him earnestly the process of austere ascetic practice.382

Srinivasa humbly fell at the feet of Sri Gopala
Bhatta with tears
streaming from his eyes.383

Also shedding tears of joy, Gopala Bhatta Gosvami blessed Srinivasa and wished him every success in his devotional life.384

He requested Sri Jiva to care affectionately for Srinivasa. Both Sri Jiva and Srinivasa bowed to the feet of Sri Bhatta Gosvami.

385

Sri Jiva Gosvami embraced Srinivasa affectionately and both of them cried out of joy.386

The news of Srinivasa's initation by Gopala Bhatta spread and everyone felt affection for the young boy.387

Many Vaisnavas came to see Radha Raman and to meet Srinivasa as well.388

A great festival took place there and everyone was very satisfied to meet Srinivasa.389

On the next day Jiva sent Srinivasa to Sri Kunda to meet Dasa Gosvami.390

> Sri Dasa Gosvami was very happy to see Srinivasa.391

Sri Raghava, Sri Krsnadasa Kaviraja and others were very jpyful to accept Srinivasa amongst themselves.392 Srinivasa stayed at radha-Kunda/Govardhan for three days and after that returned to Vrndavana with the permission of the devotees.393

On an auspicious day, with the permission of all respected persons,
Srinivasa began his studies.394

To the delight of everyone he easily mastered Srimad Bhagavatam and the Gosvami scriptures.395

Sri Jiva bestowed the title of Acarya on Srinivasa
One day Sri Jiva took interest in explaining the
verses of the book
Uddipana Divaha.396

The following verse is from the book Sri Ujjvalanilmani Uddipana Vivaba: "Addressing her friend, Sri Radhika said that once a young Kadamba plant with only two leaves had been planted by lotus eyed Sri
Krsna near the entrance of Gokula. Thetree had now become full grown and was covered with countless leaves and flowers. She complained that the full grown kadamba tree had become the cause of pain of the Gopis who were already suffering from seperation of

Unfortunately, Sri Jiva Gosvami failed to explain this adequately and he asked Srinivasa to make it clear.398

Krsna.397

Srinivasa had been empowered by Sri Rupa
Gosvami and explained the
verse successfully. Whoever listened to it became
satisfied and
happy.399

The commentator on the book Sri Ujjvalanilmani

had given a beautiful and elaborate explaination of that particular verse.
400

Everyone was astonished by the genius of Srinivasa and they admired him in various ways.401

With the permission of everyone Sri Jiva delightedly gave Srinivasa the title of Kaviraj.402

Although Sri Jiva saw that Srinivasa felt very humble in the midst of this praise, he discarded that humility by addressing Srinivasa as Acarya.403

With the permission of Sri Jiva, Acarya Srinivasa began to educate the Vaisnavas of Vraja.404

As Srinivasa set in a secluded place one day, a

thought crossed his mind.405

Although he had heard the name of Narottama he had never gotten the opportunity to meet him.406

He decided that if he ever got the opportunity to meet Narottama he would not allow him to leave his association.407

He began to weep over these thoughts because he did not know if or when he would ever get the opportunity to meet Narottama.408

According to the wish of Mahaprabhu, Srinivasa fell asleep and Rupa Gosvami appeared in his dream.409

Sri Rupa Gosvami informed him that he would meet Narottama te followingday. Thereafter he disappeared.410 Srinivasa Acarya was overwhelmed with joy and on the next day Narottama truly came to meet him.411

While looking at each others faces, they fell into ecstatic joy and love, and both of them began to weep.412

Srinivasa told Narottama that he felt fortunate to get Narottama's gemlike association.413

In the same mood Narottama spoke many pleasing things to Srinivasa and the ears of every listener was soothed.414

Srinivasa embraced Narottama affectionately and would not release his hands.415

Suddenly the memory of Mother Sita's words came

to mind and Srinivasa at once controlled his emotions.416

Narottama humbly paid his respects at the feet of Srinivasa.417

The divine loving relationship between Srinivasa Acarya and Narottama was discussed throughout Vrndavana.418

Sri Narottama's initiation by Lokenatha Gosvami Narottama was overwhelmed by unfathomable joy and he dedicated himself to the feetof Prabhu Lokenatha.419

Prabhu Lokenatha was extremely pleased with the sincereity of Sri
Narottama and gladly gave him diksha.420

Sri Jiva bestows the title of Thakura Mahasaya on Sri Narottama Sri Gopala Bhatta and other devotees bestowed

extensive mercy on

Narottama, and Sri Jiva Gosvami began to educate him.421

Within a short time Narottama completed his eduaction in the different scriptures. The devotees were astonished by his capacity to comprehend the scriptures and they began to admire him as a scholar.422

Because his ability to learn was far greater than anyone else's, Jiva
Gosvami gave Narottama the title of Thakura
Mahasaya.423-424

Srinivasa Acarya and Thakura Narottama became the favorite pupils of Jiva Gosvami

Everyone in Vrndavana happily observed the great affection Sri Jiva showed for Srinivasa and Narottama.425 Srinivasa and Narottama lived so intimately with
Sri Jiva that it seemed
they had become the two hands of Sri Jiva. With
the memory of Sri
Rupa and Sanatana always fresh in his mind Sri Jiva
Gosvami spent his
days discussing religious and devotional topics with
Srinivasa and

Anyone who showed sincere interest in hearing these topics was sure to get the blessings of Prabhu Visvambhara.428

Narottama.426-427

Taking the feet of Srinivasa Acarya as his only refuge, Dasa Narahari takes pleasure in writing the book Bhaktiratnakara.429

BHAKTIRATNAKARA

CHAPTER 5

Glory to Sri Gaura Govinda, the Lord of everything.

Glory to Nityananda, Deva Haladara, glory to Sri Advaita the foremost distributor of devotion.

Glory to Sri Pandita Gadadhara the mine of love. Glory to Srivasa

Panditathe friend of the poor. Glory to all the devotees of Sri
Mahaprabhu.

Have mercy on us as we are completely dependent on your grace. Glory

to all the listeners of Bhaktiratnakara who possess all devotional

qualities. Kindly listen to my story.

I have been discussing the affectionate behavior of Sri Rupa Gosvami

toward Srinivasa Acarya and Narottama Mahasaya. One day Sri Jiva Gosvami decided he would request Srinivasa and Narottama to tour all

of the holy places. He wondered who should guide them on such a tour.

While he ws contemplating this point Raghava Gosvami arrived from

Govardhana. Sri Jiva was very glad to see him and inquired about his

well being. Raghava told Sri Jiva, "I have decided to tour Vraja and for

that reason I have come here early." Sri Jiva was quite happy to hear

that and asked Raghava to take Srinivasa and Narottama with him.

Raghava was pleased with the idea. Meanwhile, Srinivasa and

Narottama arrived there and bowed at the feet of Sri Jiva and Raghava.

Raghava embraced Srinivasa and Narottama very affectionately for

which the two boys were overjoyed. Sri Jiva Gosvami told them about the tour of the holy places in Vraja and overwhelmed with joy they took their leave from the devotees. Sri Jiva Gosvami hearily bid them farewell.

Srinivasa and Narottama tour Vrndavana with Sri Raghava

Sri Raghava travelled happily to Mathura with Srinivasa and

Narottama. They first reached the temple of Sri Kesava Deva where

Subhuddhi Roy had once stayed. They all sang in praise of Sri

Subhuddhi Roy and in the evening began a nama sankirtana. Who can

described the devotional character of Raghava Gosvami who was always absorbed in the joy of divine love of God?

The eulogy of Sri Raghava Gosvami

Who can describe the activities of such a great Vaisnava as Sri

Raghava? He belonged to a Kulin brahmin family of South India and

he always showed favor to the poor. He published different holy books

like Bhaktiratna Prakasa. As a great scholar Raghava Gosvami always

lived in Govardhan, the place which was most dear to him.

It is stated in Gaura Gana Desa Dipika: the person who was Sakhi

Champakalata, the dearest friend of Sri Radha in Vraja, has appeared

as Sri Raghava Gosvami, the resident of Govardhan, in Gauralila. He has published a book called Bhaktiratna Prakasa.

From time to time Raghava Pandita would visit the holy places in

Vrndavana and at other times he stayed with Sri Dasa Gosvami.

Sometimes both of them would come to Vrndavana

to meet the other devotees. Raghava always chanted the glories of radha Krsna and

- Caitanya Mahaprabhu and floated in his own tears. He used to roll in
- the dust of Vrndavana and he never felt the urge of hunger. Who can
 - undrstand the depths of his attachment from worldly pleasures? Sri
 - Raghava knew that Srinivasa and Narottama were of the same mentality
 - full of love and devotion and therefore he loved them intensely. At
 - dawn, in the absence of the other listeners, Sri Raghava began to
 - describe the uncountable pastimes of Sri Krsna in Mathura Mandala.
 - King Bajaranath of Mathura Mandala established many villages which he named after the variious lilas of Krsna. By installing many deities of

Krsna and by developing many kundas King Bajaranath satisfied his own long-cherished desires. In the coure of time the holy places of Vraja

- were forgotten: no one cared to discuss or remember those holy places
- or those pastimes. Much later, Sri Krsna Caitanya, who was Vrajendra
- Kumar himself, came to Mathura and indicated the obscure locations of
 - those holy places. He described everything about those places to Sanatana and Rupa.
- Although Rupa and Sanatana were familar with the places and their
 - importance, never the less they sought evidence from the scriptures.
- After collecting scriptural references, they travelled to each of the holy
 - places in Vraja. With utmost care they revealed many of the holy places
- which were concealed. They also revealed the glory

of Radha and Krsna
and the essence of their divine love. Rupa and
Sanatana were very dear
to Caitanya Mahaprabhu, and because of their
sincere endeavor to
reveal the holy places, people now know the glory of
Mathura.

Description of the glories of Mathura

Mathura Mandala cover 25 Yajanas of land. One who takes his bath anywhere in Mathura is freed from his sins. Adi Varahapurana

confirms that statement about Mathura: as darkness is vanquished by

the sun rise, as mountains tremble in fear of thunder, as snakes fear

Garuda, as clouds are removed by the blowing wind, as miseries are

destroyed through cultivation of knowledge, s deer tremble in fear of

lions, as heaps of grass can be burnt by fire, so all the sins of man can be destroyed by observing all the places of Mathura.

In the conversation of Hara Gaurai in the Patala Khanda of Padma

Purana, the same information has been given: each and every step taken

within the 20 yajanas of Mathura give the same virtous result as an

asvamedha Yajana. If anyone commits a sin - either intentionally or

unintentionally - he can be freed from that sim by visiting any place

within Mathura. (Adi VP and P Purana)

According to the Padma Purana: any sin committed in Mathura, is

destroyed in Mathura itself. By living in Mathura one can attain the

foregos of human life namely virtue love, wealth and salvation

(dharmarth, Kalm, mokasha?)

The Patala Khanda of Padma Purana says: O Maha devi the result of

whatever sin forces a man to suffer ten years outside of Mathura can be

destoryed within ten days by living in Mathura. In the Adi Varaha

Purana it is stated: O Vasundhare, in all, on the earth, or in th sky, there is no place more dear to me than Mathura.

There are also quotes from Narada in the Mathura Khanda of Skanda

Purana: the results which one gets by living in India for thirty thousand

and thirty hundred years is easily attained simply by remembering the glory of Mathura.

In Patala Khanda of Padma Purana it is stated: if someone cherishes the hope of visiting Mathura but never gets the

opportunity or if someone dies outside Mathura cherishing that hope of visiting Mathura he will attain a birth in Mathura.

- In Adi varaha Purana it is stated: O Vasudhav, I have indicated 60
 - thousand millions and 60 hundred million holy places in Mathura
- Mandala. From the Mathura Khanda of Skanda Purana it is stated: O
- King, in the course of time, it may be possible to count the particles of
- dust on the earth but the number of holy places in Mathura cannot be
- counted. Dear man, do live in Mathurapuri where Govinda the
 - creator of the three worlds and his Gopis exist eternally. O lovers of
- worldly affairs do take a lesson. If your want to get eternal happiness
 - simply live in Mathura in Madhupur.

- Another quote from Adi Varaha Purana says: the person who rejects
- Mathura and lives in any other holy place or even expresses his love for
- living outside of Mathura is a foolish person. By my illusory potency
 - that man will pass life after life in this material world. The same verse is quoted in the Skanda Purana.
 - The Adi Vraha Purana also says: Madhupuri is the refuge of those who
 - have been rejected by friends and family and have no other shelter.
 - Mathura is the goal for those who want to visit the most worthy places, the most secret place of all.
- Again in the Adi Varaha Purana it is stated: O devi within the three worlds there is certainly no other holy place that Mathura. I have lived

there throughout the ages.
In the fourth chapter of Srimad Bhagavatam
(4/8/42) it is stated: My
dear, let all good come to you. Go to the bank of
the Jamuna where you
will find the holy and auspicious Madhuvana, the
eternal abode of Sri
Hari.

A verse in Visnu Purana says: Satrughna founded the city of Mathura after killing the powerful demon Lavana, the son of the demon Madhu.

Madhuvana is the abode of Mahadevi, the deity of all deities, and a

great devotee of Hari. Mahadev executed his meditation in Mathura, the place which can destroy all sins.

In Padma Purana there is a verse: Mathura may be extended up to 40 Yajanas. The Lord of Lords, Sri Hari remains there eternally.

A verse in the Adi Purana says: the opportunity to live in mathura cannot be gained by different types of virtues, different types of charieties, austure practices or various oracles but can only be gained by the grace of Lord Krsna. Living in mathura is made possible by the grace of Sri Krsna, and without that grace one cannot remain in

In the Uttra Khanda of the Padma Purana there is a verse: Only those persons who have faithful devotion to Sri Hari and have gotten his grace are inclined to live in Mathura.

Mathura for even a second

Again in the Nirvana Purana of Padma Purana: O great brahmin when a person obtains virtue through religious meditation

and austerities and
he continually follows the path of celebacy, only
then can he attain the
darshan of my auspicious Mathurapuri. No other
type of effort will help
him attain this.

Another verse in the Adi Varaha Purana states: The ultimate goal of

the Yogis and the great source is easily attained by one who dies in

Mathura. O devi, any person who dies in any place within Mathura - a

holy place, a home or even a courtyard - attains certain salvation.

However, if he meets death any where else he wil not attain salvation.

In this world mathura is the best of all holy places such as Kashi and

others. Whoever can sincerly maintain
Brahmacarya, die and be
ceremeated her, he can attain the four types of
salvation. That same

salvation is awarded to insects who die here or even trees which fall with their roots torn up.

Another verse in the Patala Khanda of Padma
Purana states: If the
ceremony of Pindadana (offering homage to dead
souls) of low caste
people like Candalas, Sudras, women and animalkillers can be
performed in Mathura, those people will avoid
repeated births. O Devi
if any being dies inthe drain, on the bricks or even
in the crematorium
or the sky or on any platform of any house in
Mathura, he can surely

A verse in the Saura Puranas states: upon the earth exists the sand holy places of Mathura which is gratified as the dust of the feet of Lord

attain salvation.

Krsna, the Lord of the three worlds. That holy place is decorated by

celestial roads. Simply by touching the dust of Mathura people can

attain salvation from the miseries and agonies of the material world.

In Mathura Khanda it is stated: Thoughts such as "I shall live in

Mathura" or "I shal go to Mathura" are also sufficent to gaurantee

attainment of salvation from the material world.

A verse in Brahamanda states: those who get the darshan of Lord

Achyuta, the son of Devaki, can attain Visnuloka and are never driven

back to the material world. Those who devotedly perform the festivals

related to the Yatras of Krsna also go to Visnuloka freed from all sorts

of vices and sins. Another verse in the Patla Khanda of Padma Purana

- says: Women, untouchables, Sudras, animals, birds, deer, etc. can attain
- salvation if they die in Mathura. Those who die by snake bite, by the
- attack of wild animals, from fire, from water, or any other sort of
- unnatural death, while in Mathura, are transferred to Vaikuntha loka, the abode of Hari.
- A verse in the Brahmananda Purana says: O great sage, I assure you that there is no other place in this world like Mathura. It can fulfil all the desires of all living beings.

The Mathura Khanda of the Skanda Purana states:
is there any type of
result which cannot be attained in mathura where
Kshetrapala Mahadev
exists eternally and where there are holy places like
Visramghat?

Mathura suffices the three objects of human life for those who enjoy sensual and earthly pleasures (religion, wealth and love; it grants salvation to those who seek; and restores devotional qualities on the

devotees. Wise men should take shelter in Mathura.

The Adi Varaha Purana states: as even the Lord himself cannot describe all these spiritual qualities of Mathura, Mathura must be a special creation of Providence,.

The Mathura Khanda states: O King, this eternal place Mathura is shaped like a lotus situated on the chakra of Visnu and it shall never perish.

The Patala Khanda of Padma Purana again states: the word Mathura is comprised as Ma the first letter, thu the middle letter and ra the last.

Just like the work Onkara, these three syallables make the word

Mathura. Ma represents Maharudra Siva; thu represents Visnu and ra

represents Brahma. Salvation is the self desired for all those who visit

holy places, but those who desire instead devotion to Hari can obtain

that only in Mathura. O great sage, if anyone spends even three days in

Mathura, Hari grants them precious divine love which even the most sacred of salvation remain eager to get.

From the Brahmanda Purana there is a verse: the attainment of precious divine love which maybe obtained by serving the holy places of the three worlds can easily be attained only by touching the dust of Mathura.

The Mathura Khanda of Skanda Purana states: O King, those who

constantly remember Mathura and the king of Mathura Krsna may

attain the result of visiting all holy places; they will also attain

devotional servitude at the feet of Lord Hari.

In the Patala Khanda of Padma Purana states:

Mathura is more glorious

than the Vaikuntha dham of Narayana for anyone who spends even one

day in Mathura he will become devoted to the lotus feet of Sri Hari.

A verse in the Adi Vraha Purana says: if anyone desires freedom from material bondage and success in the realm of

devotion he should sing

the glories of Mathura with his body and mind and words. Krsna's

Mathura Mandala covers 20 Yajanas.

According to the scriptures the boundry of Mathura extends from

Jayavara to Saukarai Vatweswara. The name
Jayavara comes from the
name of a brahmin and Saukarai comes from Adi
Sakara. The temple
of Vateswara Siva is there and the state is ruled by
Sri Surasana. People
used to call the place Varaha Dasanahrada, but the
Puranas says that

The Yamuna Mahatmya of Padma Purana states: in ancient times it was

was Jayawara Saukari.

a beautiful place occupied by Apsaras. An ascetic brahmin named

Jayavara who lived there was overwhelmed by sensual pleasures. That

brahmin had become very thin because of a curse from Indra, yet he

freed himself from sin through austere practices.

That brahmin then

travelled East till he reached Saukalapuri where Lord Adi Varaha Deva had previously manifest himself to rescue the Earth when it had sunk in the ocean of universal czthclysm. The present name of Saukaripuri is Sukaratala.

There are many holy places within the district of Mathura's 20 Yojanas.

The Puranas classified these holy places within Mathura Mandala where

Krsna used to play, stating that these holy places covered 12 yojanas.

This is also confirmed in the mathura Khanda.

A verse in the Adi Varaha Purana states: Mathura Mandala extends

throughout 24 krosas and is decorated with dvadasvanas where Mathura

devi, the bestower of all accomplishments, used to exist. O vasundhari

the lotus-like Mathura is the bestower of salvation for all. Within the

seed-pod of Mathura exists Adi Kesava deva, man's

deliverer from the miseries and agonies of life. Those who die within the seed pod can attain salvation as well as those who die on its petals.

O mind, why do you remant after observing Hari deva, the worshipable
Lord of Mahadev, the deity of deities who is seated on the western petal of this lotus? If anyone gets the darshan f
Govindadev seated on the northern petal, he will be freed from births of the material world until the time of the universal deluge. Lord Visanti is known to have sat on the Southern petal.

If any person can get the darshan of Kesava dev on the twelfth day of the full moon in the month of Jaistha after taking a bath in Mathura and maintaing complete indifference to material pleasures, he will obtain the ultimate refuge. O Vasundhari, when I lie down all the holy places, and lakes of the world come to Mathura. The Skanda Purana states: originally Matyurapuri is the forest of the demon Madhu who was slain by the almighty Sri Hari. O King, nothing is impossible within this Madhuvana of Sri Hari. I am not capable of

Explaining the glory of Mathura through these Puranic references,

mentioning the names of all the holy places.

Raghava Pandita could not check his emotions.

After finishing the

required morning duties Srinivasa acarya, Narottama and Raghava

Pandita began to tour Mathura. They went first fothe house of a Sanai

brahmin where Krsna Caitanya used to beg alms.

The brahmin was a

disciple of Madavendra Puri Gosvami and had witnessed the transcendental pastimes of Caitanya.

Sri Raghava Pandita said to Srinivasa, "Gaura
Candra used to dance
here in ecstasy. Numerous people came to observe
his dancing, and
they all became absorbed in nama sankirtana. They
cried as they
thought of Mahaprabhu as Vrajandan himslef.
They would not leave his
association as they swam in an ocean of love. That

association as they swam in an ocean of love. That was the wonderful

pastimes of Mahaprabhu here." Raghava Pandita sighed deeply while

remebering the pastime of Gauranga Candra and Narottama and

Srinivasa cried in ecstasy. They rolled on the ground as they cried and their bodies were covered with dust. After a long time they were able to

control themselves.

"A wise person once told them that Advaita
Gosvami stayed in Mathura
during his pilgrimage because of the beauty here,"
said Raghava

Pandita. "At that time there was a worthless brahmin in Mathura who invariably spoke ill of the Vaisnava devotees. That was his worst habit.

He was a proud scholar and a wicked man so the inhabitants of mathura

feared him. Once he used abusive language about the Vaisnavas in

front of Sri Advaita Prabhu. Advaita became so furious that his lips

began to tremble and his eyes grew red. He shouted at the brahmin, 'O

wicked man, today you will not be freed from me. I shall severe your

head from yur body with this chakra.' Advaita assumed a four armed

figure, and the brahmin began to tremble in fear.

He	folded	his	hands	and	tried to	pacify	Advaita	by
			say	ing,	`O Lord	,		

- punish me as you like. Unfortunately I have lost my good intelligence
 - and according to Vaisnava tattva I have comitted sins. Please be kind to
 - me and save me from these sins.' The brahmin began to cry helplessly,
 - and Advaita concealed his four handed figure.

Seeing the wretched

- condition of the brahmin Advaita felt pity for him and decided to bless
- him. `The sins which you have comitted will send you to hell,' said
- Advaita. `But I will tell you what you must do now. By admitting your
- guilt mentality you must try to give up all pleasures and engage yourself
- in nama sankirtana. Serve the Vaisnavas with your heart and soul and
- be very cautious in your dealings with them. Engage

yourself in worship according to the standards of pure devotion and do not tell anyone what you have seen today.'

- After advising the brahmin Prabhu Adaita left on pilgrimage. The
- brahmin absorbed himself in nama sankirtana and proved himself
 - humble by visiting every house in Mathura with tears in his eyes.
- Observig his sincere efforts the Vaisnavas became satisfied and wished
 - him well. The Vaisnavas wondered what had caused the change in the
- brahmin's behavior. One man knew the reason. `A brahmin once came
 - to Mathura whose effulgence was as bright as the sun. But most likely
- he was the Lord in a human form. He has changed the brahmin.'
- Srinivasa this places is very auspicious. Now I will show you the place

which is shaped like a crescent.

In the Adi Varaha Puana it is stated: If the killer of a brahmin, a

drunkard or a killer of cows, or any person who violates Brahmacarya

can so circumbulate Mathura, hw will be freed from the results of his

sins. Any pilgrim from a far away country who so corcumbulates

Mathura he becomes empowered to purify others whom he meets in his travles.

This is the room of Devaki and Vasudeva where Lord Krsna took his

birth. According to the Puranas, darshan of this birth place of Krsna

can free even a sinner from his sinful reactions.

O Srinivasa, look at Kesava deva because in this place Sri Caitanya once

danced in ecstasy. Those who saw him dance thought that he was Sri Kesava Ray himself. Who can describe the glory of Sri Kesava Ray?

Whoever so circumbulates Sri Kesava Ray in
Mathura attains the virtue
of circumbulating the earth with its seven islands.
Singing the kirtana of
Kesava Rai will destroy sins comitted in this age and

in ages to come.

Look at beautiful Mathura where the deities of Dirghaaisnu,
Padmanava and Sayambhuva exist. The darshan of these deities fulfil

the desires of all mankind. (Adi Varaha Purana)

O Srinivasa, taking darshan of the relatives of Krsna like Ekanamsa devi (Yoga maya), Yasoda devi and Deviki devi can save a person from the sin of killing a brahmin. (Adi Varaha Purana)

In Mathura lives the deity of Viriteswara. Darshan of Kshetrapatla

Mahadeva will assist one in reaching the abode of Krsna. (Adi Varaha

Purana). If anyone does not care for the worship of Siva, who is my

great devotee, how can that sinner attend devotion to me?"

Description of the holy places of Mathura

Now I look at this great holy place named Sri Visranti. It was here that Krsna took rest after killing Kamsa. O Srinivasa, the supreme ascetic

Sri Caitanya also performed many transcendental activities here. All

people - women, men, aged, young and even children - would gather to see the great ascetic. Millions of people acknowledged that the best of all ascetics had come to Mathura. Raising their

arms in the air and crying, they would shout the name of Hari. The beauty of Gaura

Candra charmed the entire world and they could not take their eyes off

him. The Lord had fulfilled the desires of every one.

In the Mathura Khanda of Skanda Purana it is stated: the world-famous

holy place of Sri Visranti is situated in Mathura. By visiting this place a

traveller attains eternal rest. By bathing here and worshipping Achutya,

one attains immortality because he is automatically freed from the

miseries and agonies of the material world. (Saura Purana)

The Yamuna Mahatma of the Padma Purana states: it has been said

that divine results can be gained from visiting the mountain Kalinda,

from visiting Mathura, from he ganga of Sukartala flowing westwards

and from the meeting point of the Bhagirathi. According to scholars,

only Sri Virasantai can bestow million of divine results on people. A

person can attain Vaikuntha dham if he takes a bath in Tirtha. (Adi

Varaha Purana) Now lets look at the beautiful place Gatasiama.

Darshana gives the divine results attainable from all other holy places together. (Adi Varaha Purana)

The 24 Tirthas of Jamuna flowing in Mathura

O Srinivasa, in this crescent shaped place there are 24 tirthas of Sri

Jamuna. This first one is called Adi Murmukta tirtha. One who bathes

in this place gains salvation and one who dies here is promoted to Visnu loka. (Adi Varaha Purana) This next place is called Ghuhya tirtha. One who bathes in this place gains salvation and goes to Visnu tirtha. (Adi Varaha Purana) This next place known as Prayaga thirtha is not attainable even by demigods. By bathing here one gets the same result as performing an Agni Stoma yajna. (Saura Purana)

This holy place is called Kankahna Tirtha. By bathing here one attains happiness as in the heavenly planets. (Adi Varaha Purana)

This place is called Timduka tirtha. By bathing here one is promoted to Visnu loka. (Adi Varaha Purana) This place is called Surya Tirtha and it destroys all sins. It was here that Bali the son of Virachana, performed his tapasya. Bathing here during the

solar eclipse, on

Samkanti and on Sunday will result ifn the benefit as performing the Rajasuya Yajna. (Adi Varaha Purana)

This place is called Vataswami tirtha and it is the greatest of all.

Vataswami Surya has become famous here.

Whoever performs sincere

worship here on a Sunday will recover from disease, gain wealth in his

life and attain the ultimate goal after death. (Saura Purana)

This place is called Dhruva tirtha. It was here that Dhruva did his

tapasya by bathing here one is certainly promoted to Dhruva loka.

Whoever can perform this sraddhi ceremony in the auspicious

titripaksha here will gaurantee the attainment of salvation for the

ancestors on his father's side. Performing the

ceremony of Pindadana in

Dhruva tirtha gives more valuable results than

performing the same
ceremony in Gaya. Whoever performs Japa, Homa,

Tapasya, dhana, or

puja here attains one hundred times more results

that performing the

same activities in any other holy place. (Adi

Varaha Purana) and

(Skanda Purana)

This place south of Dhruva tirtha is called Rishi tirtha. By bathing here one attains Visnu loke and also Krsna Bhakti. (Adi Varaha Purana and Skanda Purana)

South of Rishi tirtha is Moksha tirtha. A bath here guarantees salvation.

This is koti tirtha, a place which cannot be attained even by demigods.

By bathing here and givine in charity here one attains Visnu loka.

This place is called Bhodhi tirtha. One attains pitri loka by performing the Pindadana ceremony here.

This holy place is called Nava Tirtha and it is North of Asikunda.

Neither now nor in the future will there ever be a tirtha in the world like

Nava tirtha.

This place is called Samyanya tirtha. By bathing here one attains Visnu loka. (Adi Varaha Purana)

This place is called Dharapatana tirtha. By bathing here one attains happiness unavailable even in heaven and by dying here one attains

Visnu loka.

This holy place is called Naga tirtha and it is the greatest of all great

Tirthas. By bathing here one attains Swarga loka and by dying here one avoids rebirth.

This place is called Ganatavarana tirtha. By bathing here one's sins are destroyed and he is promoted to Surya loka.

(Adi Varaha

Purana)

This holy place is called Brahma tirtha. One who bathes here attains

Visnu loka. Whoever can bathe here, drink the water of the holy place,

remain contented and sit on a celsetial seat without feeling restless will

get the grace of Brahma and attain the abode of Visnu. (Adi Varaha
Purana)

This holy place is called Sone tirtha. It was here that Jamuna was used to carry pure water. By bathing here one becomes

accomplished in all spheres of life and attains Sone loka.

This place is known as Saraswati Patana. By bathing here a person becomes an ascetic although he may have no right to be an ascetic by the rules of Chatura Varna (Adi Varaha Purana).

This is called Chakra Tirtha. By bathing here after fasting for three days one becomes free from the sin killing a brahmin (Adi Varaha

Purana).

This holy place is called Dasasamedha tirtha. In ancient times the sages worshipped this tirtha. If one bathes here in a contented mood he easily obtains heaven.

This place is known as Vighanarajra tirtha. As it is most auspicious and it frees one from misery. A bath here prevents the

king of miseries from causing pain to anyone. (Yama)

This place is called Koti Tirtha and it is alos auspicious. One bath in this holy place delivers the same result as a million baths in the Ganges.

"O listeners there are 24 tirthas on the Northern and Southern side of Sri Visnuvanti. The 12 on the North extend up to Dasasvamadha and the 12 on the South extend to Moksha tirtha.

(Mathura Khanda)

Other tirthas of Mathura

O Srinivasa, Caitanya Mahaprabhu happily bathes in all 24 ghats of the Iamuna. The pastimes which he performed at each

Jamuna. The pastimes which he performed at each ghat is beyond

description. Millions of people took their baths with Prabhu and

floated in the ocean of happiness. Even demi gods

used to mingle with
the common people to observe the lila of
Mahaprabhu. They all sang
the glories of Sri Krsna Caitanya. Now, Srinivasa,
we will visit other
holy places.

This place is known as Gokarnakhya but sometimes it is called

Viswanath tirtha. It is a favorite place of Lord Visnu.

This place is known as Krsna Ganga. The Adi Varaha Purana states that although a person can take his bath in five tirthas namely Visvinti,

Sokara, Nainisa, Proyaga and Puskara - the results obtained from these

five tirthas are ten times less than the result attained from one bath in Krsna Ganga.

This holy place is called Vaikuntha. A bath here

promotes one to Visnu loka.

This place is called Asikunda Tirtha. If anyone gets the darshan of the

four deities - namely Varaha Devi, Narayani Devi, Yamana devi and the

auspicious Langali Devi - after taking a bath in this kunda, he gets the

same result as circumbulating earth with its four oceans. He attains the

good results of visiting all the holy places of Mathura. (Adi Varaha Purana)

This is a well named Chatu Samudaika. By bathing here one is promoted to Deva loka.

O Srinivasa, who can describe the numerous glorious of Sri Mathura?

Bathing in the Jamuna of Mathura those results one hundred times

superior to those obtained from bathing in the

Ganges.

In the Matsya Purana, in a conversation between
Yuddistra and Narada,
it is stated: O Yuddistra, a man becomes virtous if
he takes a bath in the
Jamuna, drinks pure water and sings for glories.
Even the darshan of
Jamuna gives auspicious results. One who believes
in the Jamuna or
drinks her water guarantees her auspiciousness for
seven generations of

his family. Whoever dies on the bank of the Jamuna attains the eternal abode.

In the Visnu Dharmattare it is stated: O King, whoever performs the sraddha ceremony on the bank of the Jamuna attains immoral results and becomes happy in heaven.

is always my personification. O Vasundhari all the

because a Mathura vasi

residents of Mathura are personifications of me. If you feed one brahmin of Mahura you

earn the same virtue of feeding millions of other brahmins. The

Mathura vasis are worshipped by me because they are my favorite.

WHen as resident of Mathura feels satisfied then I also feel satisfied.

The places where they reside are certainly holy places and thier houses

are full of auspiciousness. In Mathura the insects, birds, animals and

other living beings are all eligible for salvation.

Lascovious men who

lust after other women are all deities disguised as human beings.

O Srinivasa just see Mathua where Krsna enacted many pastimes. This is the house of the gardener Sudama who was a favorite friend of Krsna.

Here Krsna killed the Kansa's washer amd he and the cowherd boys

dressed themselves in the washer man's clothes.

This is the road by

- which Krnsa went to the palace of Kamsa while the residents of
- Mathura watched overwhelmed by his beauty. Here Krsna broke the
- bow with ease. He and his friends strolled about in a magnificent way.
- The demon Kuvalayapida blocked Krsna's path here and Krsna killed
 - him easily uprooting his tusks. This is the arena where the great
 - wrestling match took place. This is the platform where Krsna sat, this is
 - the platform where Nanda and the other Gopals had sat. They all
- enjoyed Krsna's wrestling. Krsna found that killing Kamsa was great
 - fun. This place known as Kansa khali is the place where Kansa was
- killed. Here is the temple of Kubja, known as Kubja

kupa. Everyone	kupa.	Everyone
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knows this place. The wonderful pastimes of Krsna with Kubja is known

throughout the three worlds. These two places
Baladva Kunda and

Krsna Kupa, are the places where Krsna and balarama sported with

their friends. It was here that Sri Krsna Caitanya sat surrounded by

people after completing his tour of Mathura. People were overwhelmed

to see the ecstatic condition of Mahaprabhu. The brahmin residents of

Mathura thought that the ascetic must be Krsna himself. Who could

realise the transcendental activities of Mahaprabhu when he concealed

himself behind the wall of his golden complexion? A man said, "Very,

very fortunate as we have observed Mahaprabhu conquering Mathura."

While describing these pastimes Raghava Pandita

1	
became	80
Decame	<i>,</i> 30

overwhelmed that he could not control himself.

Even Narottama and

Srinivasa fell on the ground and burst into loud sobbing, calling the

name of Caitanya Mahaprabhu. After sometime they pacified

themselves and Raghava took them to other holy places of Mathura.

This is the place where Gopala stayed for one month. Sri Rupa

Gosvami and his followers became ecstatic when they saw the deity of

Sri Gopala. The residents of Mathura were equally happy to have Sri

Rupa and his followers in their midst. Look Srinivasa, this is the

famous tree under which the son of Ravani, Balarama used to play.

During his pilgrimage, Prabhu Nityananda also came to Mathura and stayed here for sometime. He fell into ecstasy

seeing his familar sporting places and he roamed here and there in that ecstasy. The

- residents of Mathura forgot all thier miseries in the pleasure of seeing
- Adhuta Candra. Taking darshan of all those places will help one forget
- the agonies of love and become devoted to the feet of Nityananda.
 - The Dvadasavanas of Mathura Mandala Raghava Pandita, Srinivasa and Narottama then took darshan of
 - Kesava's beautiful dvadasavanans which are auspicious, which removes sins, which bestows virtues.
- On the western side of the Jamuna or Madhu tola, Kumuda, Bahuala,
 - Kanyi, Khadinar and Vrndavana: on the Eastern side of Sri Badro,
 - Bandari, Bilva, Lauha, and Mahavana (Padma Purana and Skanda Purana)

1. Madhuvana

O Srinivasa, this is Madhuvana and its darshan will satisfy all desires. In this forest there is a kunda full of transparent water and blue lotuses. If anyone bathes in that water and gives in chatiry he will posess the deserving result.

2. Talavana

For the good of the adavaras and for his own pleasures Krsna killed the demon who is the protector of the tala flute. (Skanda Purana)

3. Kumudavana

A person is certain to attain Visnuloka if he visits this place. (Adi Varaha Purana)

Sri Ragh	ava Pan	dita poi:	nted out	to S	rinivasa	that
	t	here wa	s anothe	er		

holy place named Daliha. That name has been given by Vajranva and

became famous as Kaliupvana in the Padma Purana. It was there that

Krsna killed Dantavakra. Again Sri Raghava told them the story about

Dantavakra. Once Nanda and others went to visit Krsna at

Kurukshetra. Krsna met them and satisfied each person in every way.

He assured them that he would visit Vraja in a very short time.

Although they were satisfied by his nectar like words and they took their

eave from him still out of eagerness they used to wait on the bank of the

Jamuna in hopes of seeing him. When the gopis left Kurukshetra Krsna

felt very depressed. He went to Dwarka to kill Sishupala and then went to Mathura on the pretext of killing Dantavakra.

After that work was

completed he crossed the river Jamuna hurriedly and went to meet

Nanda and the others. On seeing Krsna the Gopis ran forward shouting

welcome, welcome. Krsna returned to his own house in Vraja with and

the other gopis and enjoyed himself with the gopas as he always had

before. Because the villagers shouted Aoray Aoray (welcome,

welcome), the village is now known as Aoray.

4. Gaurai

There is another village called Jourbaj and Sri Raghava also told the story of that village. Once there was a large village called Dhana where lived a distinguished zamindar who had a good

relationship with Sri Nanda Maharaja. When Nanda returned from

Kurushetra the zamindar had a large reception and asked Nanda to glorify the village by staying

there for sometime. In Sanskrit this glory is called Gaurava. So the

village was named Gauravi but at this time it is known as Gaurai.

In Gopala Champu the same story is told in different ways. When

Nandaraj, the master of Vraja returned from Kurukshetra without

Krsna he was so depressed that he did not want to go back to his own

house. He advised his followers to stay in Gaurai, a place which was far

from Gokula. Just as the Parasthana dham has become famous by the

name Parashtattna, so also Golulapali was named Golulapati.

It was called Gokulapati, after the owner Gokul Nandaraj.

Sri Raghava happily travelled all round Mathura

showing the holy places where Krsna had performed his lilas to Srinivasa and Narottama.

Then Sri raghava changed the direction to show them a place called

Sasthi Karatari. The place is now known as Sasthighara. It is a

beautiful and pleasant place the favorite spot of Lord Krsna. Whoever

takes a bath here or fasts for one day is certain to attain Vidyadhara loka.

This place is called Sakata Rohana, in Adi Varaha
Purana. It is on the

west side of Mathura and thousands of bumble bees live here.

Raghava also pointed out another place known as Garuda Govinda.

Once, just in play, Sridham transformed himself into Garuda and Sri

Krsna also turned into Visnu Narayana, and mounted the bed-carrier.

The whole place was named after him. The same story is given in Sri
Laghu Bhagavatam mrta.

While describing the ways of the holy places Raghava arrived at

Sastikas`ratavi and explained to Srinivasa the source of tht name of that

holy place. Originally it had been called Sasti kalatavi but more recently

was known as Sastighara. He pointed out the place where Krsna used to

mount his chariot. At that time that place was very beautiful and had

been very dear to Lord Krsna. Bumble bees used to hum musically in

the beautiful flowerly ardens of Sastikaratavi. If anyone fasts for one

day and bathes in this place he enjoys the pleasures of Vidya dhar Loka.

This place is called Sakatagram. (Adi Varaha Purana)

- The Pandita also showed Srinivasa and Narottama a beautiful lotus
 - filled pond named Sankarshan kunda in one lake known as Manasarsai.
 - A visit to this holy forest would bestow the same virtue as the darshan of Krsna and Lakshmi.
- According to Adi Varaha Purana Bahula is the best of all forests.
 - Whoever enters this forest attains Agni loka after that. In Skanda
 - Purana, Mathura Khanda it is also written tht Bahula, the wife of Sri
 - Hari lives in the holy forest. O king, this place is asupicious because
 - herein Sri Visnu and Lakshmi resided inside a clump of lotuses in the
 - Sankarshan kunda and whoever enters there in or takes a bath in th
 - month of Chaitra is able of have darshan of Sri Visnu with Lakshmi.
 - Another holy place is known as Mayurgram. Here

Krsna used to enjoy
the dancing peacocks with peahens. It was
wonderful to watch Radha
and Krsna in the midst of the flock of peacocks.
The dancing birds
turned towards Radha and Krsna and expanded
their plumage. The
sakhis stood all around and clapped while the
peacocks danced.
Raghava Pandita pointed out another holy place to
Narottama and
Srinivasa, called Dakshin Jainad where Krsna
enjoyed himself with his
beloved Radha. As Raghava continued to describe
the holy places they
walked until they reached a place called

walked until they reached a place called Gandheswar Sthan a place which was named after Krsna's perfume.

Salaya was another place where saint Santanu had performed his

tapasya. The lake inside the holy place is full of clear water. As they

looked around Salaya Raghava led them to different holy forests.

Bahula forests

When they reached Bahula forest Raghava Pandita told them that this

was the place where Sri Caitanya had come in ecstatic joy in a course of

his pilgrimages of the Vrndavana forests. Seeing him millions of cows

surrounded him and looked at him longingly. Then
Gaura touched each

one of them as he had touched them when he was in Vrndavana as

Krsna. The dear animals, peacocks and koels expressed their joy by

flying over his head and running around him.

People were overwhelmed

to see that even he trees showered flowers on Sri Mahaprabhu's head.

All of them said that he must be the same sannyasi form of Sri Krsna.

Simply to deceit people he covered his beautiful complexion with a fair

one. Crowds of people came forward to meet him; they expressed their

desires and he satisfied them all.

There is another village called vasati in the kingdom of king Vasibanu.

No one had previously lived in the village of Rowor which is now called

Rol. In both of these villages Krsna and Balarama passed their lives in joyful play.

Radha Kunda and Syama Kunda in Airatagrama

The story of the vilasa of Krsna in the village of Airat is a charming one.

Once Krsna killed a demon in the form of a boar.
Afterwards he

wanted to touch Radharani but she jokingly rebuked him saying he could not touch her with his unpurified hands.

Since he had killed a
boar, a boar was actually a demon, she toldhim he
had to purify himself

by bathing in all the holy places before he could touch her. Krsna said,

"I shall bathe in the water of all the holy places by calling them all

together here." He stomped on the earth and created a depression

which immediately filled up the water of all the holy places. The

personification of each holy place also appeared before Krsna,

introduced himself and praised Krsna in different ways. In front of

Radha and the Gopinis Krnsa then took a bath in the water, uttering the

name of each holy place as he did. He finished his bath sometime

before midnight. Even now people follow the same system of bathing in

the holy lake. Unmoved by Krsna's joke Radha also created another

lake in her perference. When Krsna learned that she also wanted water

he ordered the Ganges, which represents all the holy places, to fill up

her lake. The personified holy rivers also worshipped radha with

obliged respect. From that time on radha and Krsna enjoyed their

pastimes with the sakhis on the sides of the two lakes such was

surrounded by beautiful trees and plants. Even now people enjoy

bathing in those two holy lakes.

In the Vraja vilasa chapter of the book Stavavali a description of Radha

Kunda and Shyama Kinda is given in a beautiful way. Radha Kunda is

surrounded by subaladi and Shyama Kunda and other kunjas of Lalita

and the other eight sakhis were also beautiful and pleasant places to see.

- Sri Narahari Cakravarty has written a few sayings describing Radha
- Kunda. The inner meaning of the sayings is that Radha and Krsna are
- enjoying the beauty of the kunda. The lake is full of divine water and
 - lotuses. The bumble bees hum amongst the lotuses and the gentle wind
 - causes small ripples in the water. Aquatics move pleasurbly through the
 - water. The banks of the lakes are decorated with different kinds of
 - gems andt he platforms are decorated with painted pictures. The house
 - of Madana bows its head in inferiority, a goldengem studded swing
 - hangs from the trees and the birds and peacocks sing and dance as
 - Radha and Krsna swing. As Narahari sings his songs he enjoys the darshan of Radha within his heart.

The glory of Radha Kunda and Shyama Kunda

Whoever bathes in Radha Kunda and Shyama kunda gets the glorified results of performing Rajasuya-Ashwamedhea Yajana. Shyama Kunda

is also known as Airsta Kunda. This is confirmed in Adi Varaha

Purana.

Raghava Pandita confirmed that the glory of Radha Kunda is very good.

In the Mathura Kunda it is stated that if any person offers a lake to

Radha Kunda in the month of Kartik, as a devotee of Visnu he will be

able to visualise the entire universe.

In Padma Purana there is a description of the glory of kartik month.

Therein it is written that this Radha Kunda is so dear to Lord Krsna is

situated near the Gurkadan mountain. If one wants to please Lord Hari

or becomes his beloved, he should bathe in the radha Kunda during th

emonth of Kartik. This Kunda is as dear to Krsna as Radha herself.

She is themost beloved of the Gopis. It is the duty of the devotees to

bathe in the Radha Kunda during the month of Kartik and hereafter

worship Janaidana. This simple worship requires only one day and

pleases Krsna more than the worship of janaidana or Urthana akadashi.

The discovery of Sri Radha Kunda and Shyama Kunda by Sri Mahaprabhu

Sri Raghava continued to describe the beauty of Radha Kunda. After

visiting the other forests of Vrndavana Caitanya Mahaprabhu came to

Radha Kunda and saw in it a tamala tree. He inquired about the history

of the two kundas from the residents of Airsta
village and also from a
brahmin who had accompanied him from Mathura,
but no one was able
to answer him. By is own divine power,
mahaprabhu knew that these
lakes were unlived because they were being used as
paddy lives. He
took a bath in whatever little bit of water was there
and glorified the
kundas in various ways. Then he marked his
forehead with mud from
the lake. The villagers were startled by his behavior
but they admitted
that seeing Mahaprabhu they felt symptoms of
ecstasy. The sannyasi
had won them over quite suddenly. They felt that
the sannyasi was not
an ordinary person but they were unable to express
their feelings. Some
men thought he must be Krsna in a different body

because all of the

- animals and birds had come to see him, as if meeting a friend after a
 - very long time. Peacocks danced inthe blooming trees, put flowers on
 - his head. Koels and parrots whistled the name of Krsna. Cows and
 - deer also came to see him, they were full of tears of enchantment.
 - Another spoke, "O brothers he must be an incarnation of Krsna who has
- come to earth to free us from our vices. Let us offer our respects at his
- feet. We have always known these two paddy fields as Kali and Goari,
 - but by his mercy we now understand that they are holy kundas." Not
- even Brahma can describe the ecstaic expression of Sri Mahaprabhu

when he discovered the Kundas.

The fulfillment of Srila Dasa Gosvami's desire

Sri Raghava described the transformation of the

two paddy fields into beautiful lakes full of water. One day Raghunatha Dasa Gosvami

considered that if these two paddy fields were transformed into

beautiful lakes his deisres would be fulfilled. For this purpose money

was needed, so Raghunath Dasa scholded himself again and again,

ashamed of his desire for money. Full of shame he decided to stay

alone and behave cautiously for sometime. But Krsna is always aware of the desires of his devotees.

Meanwhile a rich person had gone to
Badairkashrana to get the darshan
of the Lord nd he offered the Lord quite a lot of
money. In a dream

that night Sri Krsna ordered the man to take his money to raghunath

Dasa in Airat village, he told the man that if

Rghunath did not agree to take the money, he should remind Raghunath about his desire to clean the two kundas for bathing and drinking water.

THat sincere devotee

went directly to that village and happily revealed to Sri Raghunath the

instruction given to him by Krsna in a dream.

Although Raghunatha

was overwholemed he accepted the money and gave orders to begin cleaning the lakes.

While clearing the paddy fields they saw a few old trees which stood in the way of their making te lake square, so they decided that the next day they would cut the tree down. That night Raghunath had a dream in which King Yuddistra told him not to cut the trees down as he and his four brothers were living within those trees. He

advised Raghunath to

go to Manas-pavana ghat and identify one. Early the next morning

raghunath went to the South, recognised the South trees and ordered

the people not to cut those trees. For that reason they could not make

Shyama Kunda square. The kunda was filled with clear water and Sri

Raghunatha became very satisfied.

Sri Raghunatha dasa accepts a house

Raghunatha Dasa Gosvami had no desire for a house an dspent both

day and night under a tree. One day Sanatana Gosvami went to visit

Gopala Bhatta's house and take his bath in the manas-pavan ghat. He

saw a tiger coming to the ghat for drinking water and then returned to

the forest, crossign very close to Sri Raghunath who was meditating

beneath this tree. When raghunatha finished his meditation and opened his eyes he saw Sanatana and went forward immediately to pay his obeisances and touch Sanatana's feet. Sanatana embraced him affectionately and asked him to please live in ahouse. From that day on Sri Raghunatha stayed in a house. It was beyond the capabilities of raghava Pandita to describe the activities of Raghunatha.

Dasa Gosvami used to favor a Vrajavasi named
Dasi. One day this
Dasa went to sakhistakhli village and got a large leaf
of a Palash tree.

He knew that Rabhunath took only one glass each day. A cup made

from this large leaf would naturally be bigger than usual and thus

Raghunath would take a larger quantity of juice.
With this in mind

Dasa made a cup from the leaf and carried juice to Dasa Gosvami.

Dasa Gosvami immediately noticed the new leaf and asked Dasa about

it. Gosvami immediately told him how and why he had taken the leaf,

but when raghunatha heard that the leaf was from Stkhistahai he grew

angry. He threw down the cup and ordered Dasa never to go agian to

Sakhistahai as it was th residence of Candravali.

Dasa then understood

the true idnetity of this saint as a nitya siddha.

Whoever doubts that is the most sinful man in the world.

One day Raghunatha ate rice with milk and afterwards felt very heavy with indigestion. As no one could determine the reason for this Sri
Vallabha Para Vittal brought two doctors. By

taking his pulse the

doctors determined that indigestion was caused by taking milk with rice.

At last raghunatha admitted that he had actually eaten the milk and rice whereupon everyone was astonished.

Living in Radhakunda by the grace of Srila Dasa Gosvami

Sri Raghava told Srinivasa and Narottama that only by the grace of

Raghunath Dasa Gosvami could one live in Radha Kunda. The Malya

hari kunda is famous as the place where Krnsa enacted the pastime of

stealing a garland from Sri Radha. Sri Raghava has described this

incident in the book Sri Muktamala Chairatra.

Raghava pointed out Siva Khore, Vanakhanore and other kundas in a

joyful mood and then he took Srinivasa and Narottama to meet Sri Dasa

Gosvami. They both touched Dasa Gosvamis's feet,

lying down on the

ground. Although he was weak with old age, Dasa Gosvami was

delighted to meet the boys and stood up to embrave both of them,

speaking very softly to Srinivasa. Krsna Dasa Kaviraja also came there

and Srinivasa and Narottama touched his feet.

Krsna dasa Kaviraja and

loved Srinivasa as his own soul. All the Vaisnavas of Radha Kunda

including Dasa the vrajabasis came forward to meet Srinivasa and

Narottama. Taking permission of the devotees they went to take a bath

in the Radha Kunda. After finishing their meal both of them went

directly to Radha Kunda and became overwhelmed by its beauty.

A kunja called Saval was on the North side of Shyama Kunda near Manas Pavana ghat. This place, where the five
Pandavas stood as trees,
is very dear to Radhika. Srinivasa and Narottama
bathed there with
joyful hearts and then returned to the house of Sri
Gopala Mata

Mahaprasad. They remained quite joyful in Radhakunda for the entire day and they continued their tour the next morning. Raghava Pandita took them to see Mukhara, a village to the South of the Kunda which was originally the home of Radha's godmother Nakula. It was here that

The places of Krsna's lila surrounding Govardhana

Radha and Krsna met condestinely.

Sri Raghava took Srinivasa and Narottama to see the places near Govardhan where Krsna had performed his lilas and one by one he described them all. The place known as Kusuka

Saivor is famous for lilas of Radha Krsna. In another place called Narda Kunda, Narda

Muni had fulfilled his desires by performing tapasya. In the Puranas it

is written that Narda performed his tapasya on the order of Virnda. In

a place called Ratna Sinhasana, Radha used to sit on a throne. That

was the place where Krsna killed Sankha Chuda and that story has been

described in the Bhagavatam. Paliuivaran is a beautiufl garden where

Jutheswarai used to stay. Sri Krsna also enjoyed himself with his friends

in a holy place called Alograma. In the place Indra Dhvajabedi,

Nandaraj used to worship Indra. It was there that Sri Krsna used to

send his cows, calling each one by the sound of his flute.

Rinmochana (Papmachana Akhyana) is famous for

its holiness. If a person bathes there he will be freed from all vices. This is Sankaishana Kunda and whoever wants to fulfil his desires

should take a bath here.

In Parasavri village Radha and Krsna enacted their Yasuratra in this

kirtana. In Chandra Sarvar, Sri Krsna took rest after Yasuratra. Now

we see the beautiful Gandhava Kunda, where the Gandhavas became

overwhelmed by the beautiful songs of Krsna. No one can describe all

the pastimes of Radha Krsna during the time of Vasanta rasa in Govardhan.

In the Govardhan Ashrayadasaka of Stavavali it is given in an

inscription: this is Yasa Sthali where Radha, the lover of Krsna was worshipped by hundreds of Lakshmis. It is

surrounded by her beautiful sakhis, her neck decorated by the loving hand of Krsna, danced in spring time enchantment. All fortunate persons take shelter of the great Govardhan Yasa Sthali.

There is another village called Paitha where Krsna once hid his self from the Gopis who began searching here and there for him. Krsna appeared before the Gopis in his four handed Visnu form but upon arrival of Radha two other hands disappeared. So strong was the love of Radha that Krsna could not retain his four armed

After showing all the holy places Sri Raghava returned to Gouai Tirtha

form. This has

been written in the Nayika Prakara of

Ujjamanilmani.

with Srinivasa and Narottama. This place is called
Neepa Kunda
because it is surrounded by beautiful neepa
(Kadamba) trees. Another
holy place is called Aniyor. It was here that by
Krsna's order Nanda and
the other Gopas stopped the worship of Indra and
started the worship
of Govardhan by offering various kinds of foods.
The voice of
Govardhan resounded in the sky, "Ani Aur Ani
Aur" (Bring me more
water) and for that reason this place is called
Aniyor. By visitiing
Annyakuta all desires will be fulfilled. In Stavavali
is written Sri Krsna
the killer of Aga, took all the food which was
offered to Govardhan by
Sri Nanda by transforming himself into a huge body
and by depriving
Radha of a boon. The place Govinda Kunda has its
own glory because
it was here that Indra performed the Abhsieak of

Krsna. In the Ravivi vilas chapter of Stavavali it is said that out of fear of Lord Krsna Indra performed the Abbisek ceremony of Krsna in front

performed the Abhisek ceremony of Krsna in front of everyone by

bringing the holy water of Mandakani from Sarbui. From this holy

water Govinda Kunda was formed. In Adi Varaha Purana it is said that

by bathing or performing tapasya at Govinda Kunda one attains

salvation on the virtues of performing one hundred Yajnas.

There is a pond Govinda which is called Dana Nivinata kunda which is surrounded by a dense forest. It was here that Gopala hid and

performed his danakeli pastimes. This place is not known by common

people; only one who understands the real meaning of Krsna's pastimes

can visit here. Adi Varaha Purana has stated the same fact. It was here

that Gopala gave darshan to Madhavendra Puri on the pretext of

bringing him milk. Gopala lived in Gothuli on the mountain. On the

far side of Govardhan is Apsara Kunda where fortunate people can take

bath. The holy place Shyama Dhak is a quiet area with a old palash.

While describing all these places, Sri Raghava
Pandita took his two
followers to his own cave. He told them from that
cave they daily enjoy
the beauty and glory of Govardhan.

In Saradi Kunda Indra was blessed by Lord Krsna.
In Rudra Kunda
Mahadeva sat in meditation on Krsna. In
Kadamkhandi Sri Krsna
watched the path by which Radha had gone. In
Danghali Krsna used to

taste Radha. Disguised as king Madana Krsna took his share of the

milk from Radha while his friends blocked her way. In Vraja Vilasa the

same story is given. When Sri Caitanya
Mahaprabhu visited here and
heard the pastimes from his followers, he danced in
ecstasy in front of

When people saw him dance they aid he must be the avatar of Hari.

everyone.

Who can describe the lilas of Krsna in Govardhan? Some people call

Danghali as KRsna bedi. Sri Rupa has described the dana lila in his

book Danakeli Kaulaudi.

Brhna Kunda is also situated near Govardhan and is surrounded by the lakes of Indra.

The story of a Govardhan brahmin who was a

devotee of Baladev

Once a rich devotee of Baladev named Artha Vanta lived in

Govardhan. His mind was always absorbed in thoughts of Balarama.

He believed that one day Baladeva would kindly grant him darshan for

that reason he wandered around Govardhan. The brahmin was

fortunate and one day he got the information that Baladev would grant

him darshan. Just to fulfil this devotee's desire Nityananda Nandaram

went to Govardhan on pilgrimage. Nityananda remained in a lonely

place but whoever saw him was moved by his celestial body.

In Kundala Kunda Krsna used to dress up. In Bedakhoira Kunja Radha and Krsna performed lilas within the closed room of the kunja. In

Choiana Pahadi hill Krsna joyfully performed different lilas. Once

Krsna and his cowherd boyfriends climbed this hill simply to see the

beauty of the grazing cows. Dressed in attractive clothing Krsna stood

beneath a tree there playing his flute while standing in hs three fold

bending form. As soon as the sound of his flute was heard people from

all directions would gather near him standing motionless as they heard

the sweet music. Within this earth is there any comparison for that

heavenly music? Even the mountains melted at the sound of his flute.

The foot prints of Sri Krsna as well as those who came to hear his flute on that mountain and therefor it is called Coiana

Pahadi (Coiana means foot).

Pg.171	Here is another village called haioyal wh	here
	Krsna became	

ashamed when he was defeated in a dice game with Radhika. Lalita

said to Radhika, "You have easily defeated the master of your soul in

this dice game ain in every other way. But we shall see who wins in the

game of love. The friends of Radha then escorted their divine pair to

the Nikunja Mandir and secretly watched them.

Observing this celestial

loving relationship between Radha and Krsna the sakhis felt themselves to be most fortunate.

In Satoan village Sri Sanatana Muni worshipped Krsna. Krsna used to roam freely in Sarva Kunda Nandana kupa and

roam freely in Sarya Kunda Nandana kupa and Vadyashila. It was in

Paigram (Pai means to get) Sri Radhika and her sakhis caught hold of

Krsna after searching for him. In this place called

Chalana Shila Krsna sat down, being unable to move out of the mood of love.

In Kanair village (kan means feelings of love or desire) Krsna passionately waited for Radha.

In Vichorgram (Vichor means seperate)
Chandramukhi and her friends
met Krsna and after their celestial enjoyments the
gopis returned to
their own homes. Because of the seperation from
Krsna it is called
Vichora.

In Tiloyara village Krsna would play without taking a moments rest.

And under the Srnagaravana Krsna decorated Radhika with different dresses. Lalapur is famous for Sri Krsna's lilas and the Vasasi village is perfumed by the scent of Krsna's body which maddens not only the bumble bees but the entire world. It was here that Radha and Krsna played Holi with their friends. In Payagram Krsna ate Parananya with his friends and snatched yogurt from the gopis in Dadigram. He passed his time in merriement in Kolaravana which is now

Sri Mahaprabhu visits Shesashayee

called Kolavana.

Once Krsna laid down in his ananta ashija in
Shesashayee Khirsanudia
and Sri Radhika massaged his lotus feet. Their
divine beauty cannot be
described. The Vraja vilas of Stavavali describes
that where Krsna was
lying down in Ananta ashijya Radhika wanted to
hold his soft lotus feet
on her chest but considering that her hard breasts
might hurt his soft

feet she restrained herself. I pray to that Shesasayee Krsna to grant me a residence in this beautiful ghosta.

Pg.172 Raghava explained that when Sri Krsna Caitanya Candra came to this place he was overwhelmed by divine love when he saw this celestial beauty of shesashayee Krsna. Those persons who saw the heavenly transformation of Caitanya were also moved and tears flowed from their eyes. They discovered the fact that this person could not be an ordinary human being. But must be God in the dress of a sannyasi, and this sannyasi must be shesasayee Bhagavan himself. While speaking

they looked continually at the moon like face of Caitanya. O Srinivasa,

said Sri Raghava, "the character of Mahaprabhu is unfathomable and

- only by his disire will you be able to understand it."

 Raghava then
- pointed put a Kadamba flower garden where Krsna used to roam. Then
- there was Khanigram in Khambahara where Krsna and Balarma grazed
- their cattle. Khanigram is on one boundry of Vraja and on another
- boundry there is Vanachara which was also famous for the pastimes of
 - Krsna. In Kharano Balarama enquired about the well being of his
- cowherd boyfriends. In Ujani the Jamuna changed her course and
- flowed upstream while listening to the sweet music of Krsna's flute. In
 - Khelanavana which is now called Khela tirtha Krsna and Balarama
- played continually, forgetting even their food until their mothers came to feed them.

Balarama's rasalila

Balarama, the son of Rohini performed his rasalila in Ranaghat. This place is situated quite a long distance from where Krsna had his rasakela.

Balarama was the second body of Krsna himself and the depth of his

real self was like the depth of a million oceans. He came to Vraja from

Dvaraka and stayed during the two months of Chaita and Vaishakh to

console Sri Nanda, Yasoda and the others. He pleased his sakhas in

various ways. There also Balarama gave soloce to all the Krsna priyas

and charmed his own dear and loving gopis by having lilas with them.

At that time Krsna killed Sankhachuda. Then Krsna and Balarama both performed divine lilas with their own lovers and

played Holi. Only a learned devotee can describe the beauty of these celestial activities. In

- Sri Krsna Caitanya Carita Murari Gupta says; "Look at Rama and
 - Krsna who are covered with jewels and suitablu dressed for spring time.
- In a humorous mood they performed their kelis with their own beautiful
 - Vraja ladies. They are gracefully dancing and singing in a delighful mood with their pretty gopis.
- Pg.173 The gopis who were not fortunate enough to associate with
- Krsna forgot their sorrow when Balarama performed his lila with them.
- How Balarama increased their enjoyemnt is beyond description.
- In Srimad Bhagavatam it is stated that Bhagavan Sri Balarama stayed in Vraja for two months and supplied divine

enjoyment to the gopis each
night. Sri Raghava continued to describe the
beauty of Balarama at the
time of his rasa keli. "O Srinivasa, knowing that he
would perform his
rasa lila with his dear lovers Balarama happily came
to this place. This
pleasant spot, situated near the Jamuna river, was
continually filled with
scented air. The flowers of the gardens were in full
bloom and the sky
was bright from the full moon. The humming of
bumble and the sweet
whistling of different birds surcharged the
atmosphere. Millions of
male and female peacocks danced and many deer
played in the garden.
As Balarama relaxed beneath a tree the guards in
heaven sang the
glories of Rohini Nandan whose beauty and posture
could fasicinate the
world. The followinf is a song.

Glory to the valiant Rohini Nandana.	The white
conch kunda flowers,	

camphor, and the silver-white mountain bow down to Balarama's

beautiful bright complexion, his curly hair, the beauty of the carefree

locks of hair on his forehead, his bright tilak. He steers the hearts of

young maidens. His lotus eyes are restless and his eyebrows dance like

black bumble bees near his bright earrings. With a short nose and a

face which conquers the splendour of the moon, it seems like nectar

pours from his body. His arms are decorated wtih bangles and jewelled

necklaces adorn his strong chest. His thin waist makes the lion feel

insufficient and his blue dress enchances his figure. His beautifully

shaped thighs and feet fascinate the hearts of all who see him.

Pg.174 O Srinivasa, who can keep his composure seeing the splendour

of Baladev? It was here that Rama sat on a jewelled throne in a

graceful Ramostava dress. The beauty of Baladev conquers millions of

kamadevas and every movement of his charms the Munis and Indras.

The glory of his body which brightens the three worlds can win the pride

of a million moons. The silky black curly hair covering his head is

decorated with a jewel set crown and flowers. His lips are as red as bind

fruit and his teeth sparkle like pearls. A garland of Vaijayanti dangles

from his powerful neck. The reddish color of the souls of his feet defeat

the sun and the brightness of his nails conquers the darkness.

I am unable to describe the beauty of Baladev as there is no comparison to him in this world. Whoever absorbs the gracefulness of Baladev is the most fortunate person. In the Puranas Baladev Dhyana is written as

follows: In this place Rohini Nandana, Balarama, stood in a three fold

bending form and blew joyfully on his horn, the sound of which moved

the heart of Brahma and others. O Srinivasa, with one mouth only how

can Idescribe the beauty of Balai's lila? Here in this moon-lit Jamuna

Upavana, Balarama engaged in lilas surrounded by millions of gopis."

Pg.175h In that Upavana near the Jamuna which was flooded by bright moon light and covered with the scent of lotuses,

Balarama performed

his rasa lila. Then Vaiuni devi, sent by her father Varuna, flowed from a

hole in a tree and filled the entire atmosphere with the sweet scent of

wine. Baladev breathed the scent and drank the wine with his beloved gopis in that garden. (Srimad Bhagavatam)

Raghava continued his story, after drinking the wine Rohini Mandana engaged himself in divine love making with his gopis. Some of the gopis played wth mridanga, ranika, and other instruments while other gopis

sang the glories of Balarama in beautiful songs based on beautiful tunes

and beats. Lord Brahma and others were moved by the music. Sri

Balarama himself became overwhelmed by the dance, the songs and

music and soon the rasa mandir was filled with celestial joy. To enjoy

water sports with his lovers Balarama brought the Jamuna near by

- pulling her with his plough and then sported in her water. After bathing
- Balarama changed his dress, drank honey and wine and spent the night
- with his associates. In the early morning the gopis could not bear their
 - seperation from Balarama and did not want to return to their homes.
 - Balarama consoled them in many ways and sent them to their houses.
 - Out of fear for Balarama the Jamuna offered him prayers and folding her hands she threw herself at his feet.
- Pg.177 When by her own quiet nature the Jamuna was flowing to the
 - South ocean she did not respond to the order of Balarama and thus he
- pulled her with his plough. In this place the Jamuna can be seen as she
 - is. I sing the glory of this place with my devoted heart. (Stavavali/Vraja Vilas)

Sri Raghava told his followers that Rasa Sthali is famous throughout the world and devotees offer their worship as this Ramaghat Pradesh.

Nityananda Prabhu's lila in Ramaghat

Whoever hears the glory of Ramaghat can be easily freed from worldly life.

During his pilgrimages, Sri Rasa VIIasi Rama
Nityananda Ray passed
some days here. He played with the cowherd boys
and ate curd, milk,
roots and fruits whenever he felt hungry. He
unsuccessfully tried to
conceal the perplexieties he felt as Balarama. The
local people
said,"This must be Rohini Nandan travelling in

Vraja as an avadhuta."

Seeing Nityananda's divine performance people of different ages were attracted.

Raghava showed the shakata tree whose wood Nityananda used to clean his teeth. In Ramaghat there is a brahmin who could not live for a moment without the thought of Baladev. To satisfy his devotees Nityananda gave him darshan as Baladev. Here also, Kalandi prayed to Nityananda, Sri Vasa Vilas Balarama. Even the demigods could not restrain their tears of ecstasy in watching the sports of Nityananda in this place.

When Nityananda slept on a bed of dust beneath the trees he would always call out in his dream, "when will the enancipation of this wretched soul take place? When is Navadvipa going

to reveal himself in Navadvipa? I will witness it with my own eyes." No one could understand the meaning of his words.

Kachchavana is a place near Ramaghat where the children used to play as Kachchapa (turtle) in Bhushanavana the sakhas dressed Krsna in flower ornaments. All these places are famous for Krsna's vilas.

Pg.178 While describing these holy places Sri
Raghava and his
followers passed through the forest whose beauty
created restlessness
within his mind. Seeing Bhandirvata (a banyas
tree) he sighed. At this
place Balarama and Krsna used to wrestle for fun.
They also let
Pralambha join them as one of their sakhas.

Balarama killed him very

easily. Once Krsna played his flute in such an enchanting tone that as soon as Radha heard it she could not remain at home but ran to meet Krsna with her friends. Vandir is famous for their various divine performances.

The wrestling sport of Radha Krsna

Here Radha asked Krsna in her soft voice, "How do you play with your friends in this place?" Krsna answered, "I dress as a wrestler and I wrestle with my friends. No one knows wrestling like me and I win very easily."

Then Lalita smilingly requested Krsna to show them his wrestling while dressed as a wrestler. They all then changed into wrestlers costumes but Krsna was very proud of his dress. Radha smiled

sweetly when she saw

Krsna's wrestling costume and they both entered the wrestling arena.

There was no question of winning or losing in that wrestling match and

Kandipa the God f love was satisfied to watch the game.

I sing the glory of Vandira where charming Sri Radha, being eager to wrestle with Krsna, dressed herself and her Sakhisin wrestling costumes.

With a cheerful mind she wrestled with Vakali, the killer of

Bakarakshaksh, who was also dressed as a wrestler for the pleasure of

Madana. (Stavavali/Vraja vilas). No one can describe the vilases of Vandira.

Aragram and Munjatali are near Vandira where Krsna swallowed the

Kandananda and others took their bath in the

Kananda river. That bath has significant meaning because Nanda had fasted on the day of

Ekadashi and on Dvadashi he took his bath in the Kalandi. While

bathing a messenger of Raruna abducted Nanda but Krsna rescued him

easily from Raruna. As Nanda had become afraid in this place Krsna's

great grandson, Vajra, the son of Aniruda, named this place Vaya.

Leaving Vaya behind Sri Raghava continued his tour of the holy places

around Mathura. In Vatsavana Brahma stole the cows and cowherd boys.

I sing the glory of the place Vatsaharanasthali where Brahma, being inquisitive about the real glory of his own Lord Krsna stole the cows and cowherd boys, and then Krsna to satisfy the long

cherished desire of the mothers of the cows and cowherd boys, manifested himself as cows and cowherd boys to eat the food sent by the mothers for their sons.

(Stavavali/Vraja Vilas)

In Unaiv Krsna and his boyfriends ate all sorts of food. In Valahara
Brahma again stole all the cowherd boys. In Pairkhani Brahma wanted to verify the power of Krsna. In Sui (Sui means that) Brahma was shadowed by the maya of Krsna when he intentionally but secretly stole a calf. Under the veil of maya Brahma failed to identify the stolen with that which had belonged to Krsna. Being overwhelmed he secretly said,

""O this is that; this is that." That is why the name of this place is Sui.

In Echamuha village Brahma repented his audicity and sang the glory of

Krsna.

"I sing the glory of the place called Viru
Chaturmukha. It was here that
Brahma, being repentant for his own offense of
stealing the cows and
cowherd boys fell on the ground at the feet of
smiling Vrajendra with
his eyes filled with tears and sang the glories of the
Lord.

Pg.180 In Augholi Krsna killed Agasura but people now call the place Sapauli (the place of snakes).

"May Saipasthali be my protector for it was here that the powerful

Naruri, got angry when his friends were swallowed by a poisonous snake,

he killed the Agasuri demon by forcefully entering its poisonous

stomach to rescue his followers. (Stavavali/Vraja

Vilas)

In Joiat village the demigods sang the glory of Krsna and showered him

with flowers. Krsna was given the name Sehana (clever) for killing

Agasura the snake and this village Soyano which is now called Sehana

was named after him. Tarori in Varli were named by the gopas.

Then Raghava took Narottama and Srinivasa up a small hill called

Krsna Kundatala and showed them the Maghera village and the Tanar forest where Radha and Krsna used to meet.

In Atasa village the saint Astavakra performed tapasya. Shakrasthana

was later named Sakasoya. This place is famous because it was here

that Shakra (Indra) became repentant and afraid after causing the

terrible rain in Vraja. In Varahar village Krsna played with his friends by assuming the Varaha rupa, ^ In Harasali village Krsna performed his rasa. "May that Rasasthali, which is the precious gem of the three worlds, be our protector. While dancing with the bright and beautiful wives of the cowherd men, Krsna left them and went with Radha to a solitary place to decorate her with flower ornaments and then engaged himself in divine loving play with her." (Stavavali/Vraja Vilas) After describing the various holy places Sri Raghava returned to Nandaghata

The description of Sri Jiva's residence in Nandaghata.

with Srinivasa and Narottama.

Pg.181h Sri Raghava said that in a lonely place in

Nandaghata Jiva Gosvami lived for sometime in seclusion.

Once Sri Rupa was writing a book in a quiet place in Vrndavana. It was a hot day, and to dry the sweat from Rupa's body Sri Jiva would stand beside him and fan him. The beauty of both Sri Rupa and Sri Jiva was bright. At that time Sri Vallava came to visit Rupa and when he looked at Rupa's book Bhaktirasamrta Grantha Mangala Carana he told Rupa, "I shall edit it." When he went to bathe in the Jamuna Sri Jiva followed on the pretext of taking water from the Jamuna. Although he did not know Sri Vallava personally, Jiva asked him, "what is the flaw in

As Vallava mentioned each point he felt required correction Jiva

Mangala Carana?"

refuted the point by his knowledge of the scriptures. Unable to defeat Sri Jiva in a discussion, Vallava went to Sri Rupa to enquire about the

identity of Jiva. Rupa told Vallava that the young Vaisnava was his

nephew, and that he had arrived from his village only a few days before.

Vallava Bhatta praised Jiva Gosvami and told Rupa the details of their discussion on the book. Then Vallava left that place.

Meanwhile Sri Jiva returned from the river and Sri Rupa scolded him in

a very quiet voice, "It was very kind of Bhatta to visit me and for my own

benefit he wanted to edit my book. This much you could not tolerate by

your Vaisnava grace? Go back to your home and return to Vrndavana whem you will be able to be patient."

At once Sri Jiva left the place and headed East towards his home.

When his mind became peaceful he decided to remain in a solitary place

in the forest as he did not have permission to return to the association

of Rupa Gosvami. He lived here in a hut made of leaves; sometimes he

ate a little and sometimes he ate nothing while he passed his time in

great distress and lamentation. He thought that if he gave up his life he

would be able to obtain the lotus feet of his Lord.

In the course of his travels Sanatana Gosvami came to that village. The

villagers came forward to welcome him and ask about his well being.

They informed him that one young and beautiful sannyasi had been

living in the forest for a long time, eating only a small quantity of fruits

or roots or drinking water mixed with atta (flour).

Knowing that this sannyasi must be Sri Jiva, Sanatana went to see him affectionately. Seeing Sanatana within his patched Sri Jiva could not control himself and fell flat on the ground at Sanatana's feet. The villagers were quite astonished. Sanatana asked Sri Jiva to explain his difficulty and Jiva very lovingly explained everything. After consoling the villagers Sanatana left Sri Jiva in his hut and went to see Rupa in Vrndavana.

Pg.182 Hearing of Sri Sanatana's arrival in Vrndavana, Sri Rupa went out to meet him. He asked about the book Bhaktirasamrta sindhu and Rupa said that he had finished writing the book but the editing was

incomplete because of Sri Jiva's absence.

Sanatana explained the situation to Sri Rupa and said, "Jiva is alive, but

he is so weak that even the breeze can rock his body." At once Sri Rupa

brought Jiva back to Vrndavana and nursed him affectionately.

Everyone was happy with SRi Jiva's recovery and Rupa Sanatana

bestowed all responsibility on him. By their mercy the greatness of Sri

Jiva's knowledge spread throughout the world.

A Digvijayi (world conquering scholar) once came to Vrndavana and

asked Jiva, "If you will compete with me in debate, then send my Jaya

patra, (a written paper acknowledging his defeat by the Digvijayi)." Sri

Jiva sent him back the Jaya patra, but the Digvijayi accepted defeat after

reading it. The glory of Sri Jiva is beyond

description. Then Sri Raghava showed them the hut of Sri Jiva.

After that they crossed the Jamuna river and passed the night in

Surukharu village where Krsna was pleased with the demigods, and

there Narottama and Srinivasa saw many far away villages.

Badravana (7)

Leaving Surukharu in the morning they came to Badravana. In Adi

Varaha Purana it is written that whoever goes to Badravana, the sixth

most important forest, becomes a single minded devotee of Me and by

the grace of this forest he goes to heaven.

Vandiravana (8)

It was here that Rama and Krsna used to play with their friends. The

eleventh forest is Vandiravana. It is a beautiful place which is dear to

the Yogis. Simply glancing at the forest saves one from another birth.

Getting darshan of Vasudeva in this forest - the best forest of all - also

saves one from another birth. Any person who enters this having

controlled his eating and containance can bathe here, be freed from all

sorts of sins and go Indra Loka (Adi Varaha Purana)

In Chaheir village Krsna took rest after playing with his friends in

Vandari. In Mathagram, Rama and Krsna used to play with their

friends. The huge earthen vessel which the Vrajabasis used to store

curd in is the source of the name of this holy place, Matha.

Bilvavana (9)

It was here that Balarama and Krsna ate ripe bael fruits (bael means bilva).

According to Adi Varaha Purana this forest
Dilvavana is worshipped by
the demigods and who ever visits it will also be
worshipped in Brahma
Loka.

In Dilvavana a man can be freed from his vices by bathing in Krsna

Kunda. Previously the Jamuna flowed in a single course and Manas

Sorvar was on the other side of the river. Now the jamuna had divided

herself into two and meets again at another point to create a circle

around Manas Sorvar. All of these places were Krsna's lila sthali.

Lohovana Naukakeli (10)

It was here that Krsna killed the demon
Lohajanghansura and grazed
his cows. Adi Varaha Purana says that this ninth
forest

Lohajanghansura which was protected by the demon Lohajanghana, is the destroyer of all vices.

Raghava showed his followers the pleasant places where Nanda Kumar had roamed and after seeing the deities of Krsna and Balarama,

Nrsingha and others, Raghava took them near the Jamuna where Radha Krsna's Naukakeli was performed.

Once Radha and her friends came to cross the Jamuna with their milk vessels and their beauty attracted Krsna. Krsna had been waiting for them with a broken boat to help them cross the

river. Pg.184 When

Radha saw him she called again and again to have him take them to the

other side of the river. Krsna took them over in his boat and the

charming incident which ensured has been described beautifully by the poets in their writings.

"Glory to Sri Hari who was feigning idle sleeping in his boat while the

gopis repeatedly requested him to take them to the other side of the

river. Radha anxiously told Krsna, "this boat is broken and the river is

very deep here. We are only young girls and this situation is not in our

favor. But Yadynanda, the only way we will be saved is with you as our

boat man. O Yadunandana, on your suggestion I have thrown away my

milk vessels, my necklace and also my scarf yet the

other bank is not

even in sight. This boat is filled with water and at any moment it will

sink caught by a storming whirlpool. Alas, what an unforseen calamity.

Despite this Krsna you are clapping joyfully. My hands cannot stop

bailing out water from the boat and you cannot stop making jokes from

your side. O Krsna, if I save myself this time I will never again put foot on your boat."

Pg.185 Mahavana (11)

In ecstatic emotion the three pilgrims entered
Mahavana and Sri Pandit
told Srinivasa and Narottama that this was the
residence of Nanda and
Yasoda. The divine glory of this place cannot be
described. Raghava
said, "This is the birth place of Sri Krsna Candra
where Nanda became

overwhelmed with joy to see the face of Krsna. The cowherd men and

women also came to see him and Nanda celebrated the birth of his son

by distributing many things to the people. At that time the whole world was filled with ecstatic joy."

"I pray to that mahavana where Vrajaraja Nanda celebrated the birth of
Krsna by bestowing eighteen million cows each wearing a large pearl
necklace, celestail ornaments, and a tremendous quantity of jewellery
and oil to the brahmins." (Stavavali/Vraja Vilas)

In the first song of Nandattasava in Stavamali
Gitavali (Bhairavi raga) it
is written; Yasoda gave birth to a beautiful son so
the gopis were
overwhelmed with joy. Some cowherd men
presented gifts, others

danced continously singing beautiful songs, while others distributed

cream and curd. Some went around satisfying the desires of others and some simply absorbed Krsna's eternal beauty.

Pg.186h In another song (Asavari Raga) it is said: Brahmins are fully

satisfied by the gifts of cows. O Prajesvara please satisfy the sinners. O

Nandaraja you have got a beautiful son so please satisfy the ghosta

brahmins with gifts sutiable for your celebration.

My heart is filled with

joy seeing the face of your son and it desires something which no one

else has got. Let me be absorbed in your son who is like a floating black

swan in Sri Sanatana's hut. Sri Raghava continued his description of the

holy places. It was here that Nanda performed all the rituals to

celebrate the birth of Krsna. In a Ghoshala Nanda

divulged his mind to
Gargicarya and admitted his fear of Kamsa.
Gargaperformed the name
giving ceremony of Rama and Sita very secretlyin a
Ghosala. Brajendra
Kumar Krsna killed Putana here and the cremation
of Putana was done
here.

Here Krsna once broke a chariot while lying on the ground. In Padyacali there is a description of Krsna's childhood in which it is

stated; On seeing the glory of that baby, Sri Krsna who has bright red

palms and feet and is decorated ith beautiful Gorcama tilaka. While lying on his back he broke the chariot.

Here Krsna has to lie in mother's lap to suck her breast milk. Being overwhelmed by the beauty of the face of her son

Yasoda happily fed

him in this way. "Lying in his mother's lap with half closed eyes Krsna is

sucking one breast and caressing the other which is also filled with milk.

His mother also caresses him with her fingers.

Krsna smiles continually

showing his bright teeth which are whitened by the milk, May all of

these teeth protect you." (Padyavali)

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Raghava pointed out the place where Krsna used to give pleasure to

Yasoda by crawling. "Attentive to the worries of Brajesvari, Krsna

would crawl with restless eyes across the ground showing his sweet lips

in nectarine smile. His complexion was like a dark Tamar leaf and it

glittered. I pray to this boy." (Padyavali)

When the gopis would ask Krsna to find his eyes,

ears, eyes, face and tuft of hair, the Lord would point with his little finger and give them

- great pleasure. It was here that Krsna would smear dust on his body
- and Yasoda would say, "I have just bathed you and perfumed you and
- you have immediately covered yourself with dust." (Padyavali)
- It was here that beautiful Krsna used to turn to his mother for milk.
- Once Tainavaita carried Krsna high in the sky and Krsna enjoyed the
 - view. He carried Tainavaita near the palace of Kamsa. Krsna once ate
- earth and showed Brajeswari the whole Brahmanda withiin his mouth.
- Because of this the place is called Brahmanda. It was here that Yasoda
- and the other gopis enjoyed the beauty of her son as they sat in the

compound of the house.

"When Nandana was five years old, he was very restless, playing in the compound of Nandananda, his eyes covered by tufts of curly hair and decorated with bangles, nupra and necklaces."

(padyavali)

Pg.188 In a verse of Padyavali it is described that

Lord Krsna felt the
love and excitment of a youth even in his

childhood. The gopis would

try to stop his crying by kissing his lips, pressing

their necks on his,
looking into his beautiful eyes with their foreheads

touching and holding

him tightly to their breasts. May that Lord Krsna

whose lilas are

beyond our conception be our protector.

Banamali Krsna used to give pleasure to the newly wedded gopis by

playing in his father's lap. When Yasoda would ask him, "how much

milk have you taken today," the naughty Lord Krnsa would hold the

breast of a growing gopi to show the amount. May that Krsna be our

protector. That Kesava used to embrace the young gopi wives by

touching their breasts and saying. "O thief, give back my playing ball

which you have stolen and are hiding in your blouse." (Padyavali)

"I sing the glory of the childhood of Lord Krsna when he crawled toward a vessel full of cream but being afraid of his mother continually he turned his face to see her." (Padyavali)

Pg.189 During his sleep Krsna used to call the demigods which made Yasoda very anxious. "O Siva, welcome here. Please

sit down. O

- Brahma, please sit on my left side. O Kadakayar, O Indra how are you?
- Where are you Kadakayar? I cannot see you here."

 When mother
 - Yasoda heard her child speaking like this in his sleep she said, "My dear
 - child, why are you saying all these unearthly things?" And to free him
 - from evil spirits she put saliva on the child. (Padyavali)

It was here that Yasoda used to tell the story of Rama to Krsna when

- she put him to sleep. Yasoda said, "There was a king called Rama."
- "Yes," said Krsna eagerly. "The name of his wife was Sita," mother
- Yasoda continued. "When he went to the forest of Panchvati on his
- father's order, Ravana kidnapped his wife." Hearing the stories of his
 - previous lilas Krsna became restless and said, "O

Laxmana, where is my bow and arrow?" May these excited words of Krsna protect you.

When Krsna was still awake Mother Yasoda said,

"the evening is coming
to an end now dear. Why are you not sleeping?" "O

mother, I cannot
sleep", replied Krsna. "Alright dear, listen to
another wonderful story
which will make you sleep", said Yasoda. "Yes please
tell me," answered

Krsna.

Now Yasoda began, "Nirsinha deva appeared from a pillar to kill the demon Hiranjaksipu." When he heard this wonderful story Devaki
Nandana's face brightened with a sweet smile.

(Padyavali)

In another place Raghava pointed out where

Astha Mahavana was always my favorite. A man who visits here can be

performance of pinda here has eternal results.

worshipped in the abode of Indra. Yamunajana kunda and a holy kunda

are in Mahavana. In this tirtha Krsna has a little boy toppled a chariot,

breaking the vessels of milk and curd. Fasting and bathing here gives

eternal results. Gopesvara Mahadeva, the destroyer of all sins exists in this Mahavana. (Adi Varaha Purana)

Sri Sri Mahaprabhu in Mahavana

Sri Raghava said, "O Srinivasa, it was here that Sri Caitanya became

overwhelmed in ecstatic joy upon seeing the birth place of Krsna.

Caitanya's ecstatic dancing and singing captivated the hearts of all who

saw him. People came from all around to see Mahaprabhu and shouted

the name of Hari in ecstatic emotion. Thinking that this man was not a

saint but Krnsa himself, people cried emotionally and rolled on the

ground. Mahavana became an ocean of happiness. Sri Caitanya

remained in ecstatic love while absorbing the deity of Madan Gopala.

Who can describe the supernatural and divine lilas of Mahaprabhu?"

Sri Sanatana's darshan of Madan Gopala lila in Mahayana

Then Raghava took his two followers to the holy place where Gosvami

Sanatana had once stayed. The residents of Mahavana felt very

fortunate to have Sanatana amongst them.

Sanatana decided to stay at

mahavana for the darshan of Madan Gopal everyday. Madan Gopal

used to play in Ramanaka the sandy beach of the Jamuna. One day

Madan Gopal came to play just like a cowherd boy

with the other boys of Mahavana. Seeing the divine way the boy played Sanatana thought

that this cowherd boy could not be an ordinary child. When the boys

had finished playing Sanatana followed Madan Gopal home. He saw

the boys enter the temple but by the time Sanatana entered he saw only

Madan Mohan deity instead of Madan Gopal the cowherd boy.

Sanatana bowed before the deity and returned to his own place saying

nothing to anyone. This Madan Gopal was completely controlled by the devotional love of Sanatana.

This next holy place is called Gopakupa. Sri Gokul and Mahavana are

the same. The beauty of this place is enchanting.

After sometime

Upananda and other cowherd men moved to Gokul

and the Balya lila of
Krsna engladdened the cowherd men and women
was performed here.
Also see this old beautiful tree.

The arrival of Mahaprabhu at Gokula

The inhabitants of Gokul would rest under this tree and Mahaprabhu

also sat here. In the course of time Mahaprabhu came to Agravana

from Prayaga and then went to see the ashram of Muni Janadagni.

Prabhu visited Renuka village which was named after Janadagni's wife

Renuka. It was the birth place of Parasharama.

Mahaprabhu went to

Gokul from Renuka via Vrajagrama.

Mahaprabhu had darshan of Sri Madhavadeva in Prayaga and then danced with his followers in ecstatic devotional love. After taking

darshan of Skshayavata he bathed in the Triveni. He also enjoyed his

bath in the Jamuna like a elated Ravana, shouting in ecstasy and

walking with determined steps. After crossing the river Jamuna he

visited Agravana where Renuka village had been the birth place of

Parasharama the great warrior. After havingdarshan of Jamuna, who always flowed towards Vrndavana, Mahaprabhu went to Rajagrama. At

last Mahaprabhu entered Gokula and became overwhelmed with ecstatic love. (CC)

Here Lord Caitanya became maddened with ecstatic love and

performed san kirtan. He went with his followers to see Krsna's

birthplace. Caitanya described the various episodes of Krsna's birth to

his companions and his mind became overwhelmed.

This is the place
where Nanda Maharaja and other cowherd men
would consult with their
friends and also where elderly gopis would sing
theglories of Krsna. But
because the resients of Gokul frequentlyfaced
calamities they decided to
shift to Vrndavana. Raghava pointed out the path
by which the

cowherd men from Gokul and Rawal would use to go to Vrndavana.

During their journey they had great fun crossing the Jamuna near

Vandiravana. In Sakarali village they collected the cows and calves and

all took rest. Rawal was the village of Vishabhanu where Sri Radhika took birth to enlighten the whole world.

"Let my mind be filled with love for Vishabhanupur in Rawal where the precious gem Sri Radha appeared in the mine of

Kirtida's room for

which mother was praised by the demigods, rishis and human beings."
(Stavavali) This is a song.

What a happy moment passed in Vishabhanu's temple when Radhika took birth from Kirtida's womb. Brightening the

world Sri Radha

vanguished the sighs and depressions of everyone.

Her body was soft as

milk cream and beautifully shaped. Seeing her beauty her parents could

- not control their excitment and repeatedly looked at her moonlike face.
- A glorious sound is covering the world and the gopis are singing the
- Mangala Geet. Various instruments accompany the song and shouting
 - in jubilation dancing gopis join in. Tamuk, curd and milk were brought
- for the occasion and the cowherd men laughed and enjoyed themselves.

The brahmins and the singers were offered valuable gifts and Narahari also became joyful observing the fun.

Raghava continued to explain that seeing the beauty of Radha her parents were unable to take their minds away from her. For her well being they distributed many things to the visitors.

As Radha played with her friends, her mother's joy increased.

Vishabhanu also observed the fun with his friends in Rawal.

O Srinivasa, after coming from Gokul Candra stayed here for sometime and he became overwhelmed with spiritual joy when he saw the Rawal village. Seeing this sannyasi saint people came from all directions with the name of Hari on their lips. When they saw the beauty of his face

they felt that the sannyasi must be Krsna who had

come to earth to

enjoy himslef as a fair sannyasi. Other people were not able to express

their feelings in words but everyone cried in enchantment. After performing his divine lilas in Rawal, Caitanya went to Mathura with Sanodra.

O Srinivasa, this pleasant and lonely place is full of the childhood lilas of Radhika.

After discussing these different holy places they passed the night in

Rawal discussing the glory of Krsna. No one can describe the aesthetic

feelings of love Sri Raghava, Srinivasa and Sri Narottama experienced.

Whoever hears this story attentively will be blessed by Sri Radha, Sri Krsna and Sri Caitanya.

The story of Sudarshana-Vidyadhia in Ambika Kanana

Yasoda's house.

After bathing in Vishrama Tirtha Raghava and his followers went to
Ambika Kanana on the bank of the Krsna Ganga.
They were happy to have drshan of Sri Ambika Devi and Gokarnakhya

Siva.

Then Raghava spoke softly and pointed out a
beautiful place on the bnk
of the river Krsna Ganga. It was here that Nanda
and other cowherd
men came to see the deities and offer puja in various
ways to Mahadeva
and Ambika. While Nanda was taking rest a large
poisonous snake
came to bite him. Seeing his father in distress Lord
Krsna touched the
snake with his foot while a divine smile crept across
his lips. Getting the
touch of the lotus feet of Lord Krsna the snake was
transformed into a
divine personality. He told Krnsa that previously
he was a Vidyadhara
named Sudarshana but was cursed by a brahmana to

The Vidyadhara praised the glories of Krsna and returned to his

become a snake.

heavenly planet. Seeing the super natural performance of Krsna, Nanda and the other cowherd men were overjoyed and returned to their homes with Krsna and Balarama.

Raghava then took them to the greatest of all holy places, Sri Akkrura

Tirtha. This place was a favorite of Krsna's. Whatever benefit you can get by bathing in all the holy places will be accomplished by one bath

here. On Pornima during the month of Kartik whoever bathes on this

day, the day of the solar eclipse gets the benefit of performing a rajasuya or asvamedha yajna (Saura Purana).

Krsna begs food in Akkrura village

Pg.194 Sri Caitanya came to beg in Akkrura village in order to avoid crowded Vrndavana. No one could understand his

mind.

Once in this beautiful place, Angrira and other saints performed a sacrifice with a view to getting sufficient food. Krsna sent one of his sakhas here but the saints grew angry by the boy's requests and sent him away. When the boy returned to Krsna and told his story Krsna sent him to the wives of those saints. They were delighted to feed Krsna and his friends and brought the food to this place. Krsna enjoyed himself eating the food prepared by the wives of the saints and therefore this place is name Bhojana Sthala.

"This is the place where the beautiful wives of the Yajnoc brahmans fed various types of fine food to Krsna and Balarama with great love and

devotion. I sing the glory of this place and also the glory of those wives.

Sri Vrndavana (12)

Pg. 195 Sri Raghava described the glory of Vrndavana to Srinivasa and Narottama. "O holy earth this twelfth forest of Vrndavana is the destroyer of all vices and is protected by Vrnda devi. It is certainly my favorite place. Here I will perform pastimes with my gopas and gopis in the famous beautiful places which are beyond the attainment of the demigods." (Adi Varaha Purana)

Vrndavana is completely under Vrnda devi's grace.

Sri Hari himself
lives in this splendid yet incomprehensible place
which is worshipped by
Brahma, Vedra and other demigods. Extending
over wide area,

- VRndavana is decorated with tulsivana and is the ashram of saints.
- Vrndavana is as dear to Govinda as Sri Laksmi is to Sri Visnu.
- Surrounded by his cowherd boys and cows Madhava sports in
 - Vrndavana with Balarama. O what a beautiful place is Vrndavana
- where Govardhana mountain sweeps away the sins of mankind. Within
- Vrndavana are the different holy places created by Bhagavan Visnu."

(Skanda Purana Mathura Khanda)

Pg.196 Vrndavana is always decorated by fresh flowers, green trees and creepers and the beauty of this place stirs the hearts of the gopis and

gopas. It is in a dear place for grazing cows. The beauty of the forest is

eternal and it destroys the miseries and sins of mankind. (Padma

Purana)

There is a verse in the Srimad Bhagavatam in which one gopi says: "O

Sakhi, Vrndavana is a special creation of the earth.

Because Vrndavana

derives its beauty from the lotus feet of Devaki Nandana all living

entities stand motionless at the feet of the mountain they see the dance

of the peacocks and are enchanted by the sound of Govinda's flute."

Pg.197 Raghava then told his followers something which was written in

Goutami tantra where Krsna says to Narada, "Every part of this

beautiful Vrndavana is my abode. Every creature or demigod who lives

in this place will attain Golokadham after death.

The cowherd girls who

live in my abode are Yoginis. The five Yojanas (nearly 25 miles) of

- Vrndavana forest are like my body and the spinal cord of the body is
- Kalindi who flows with nectar like water. Deities and other spirits live
- here in invisible bodies. And I, living within every being, never leave
 - this place. My appearance and disappearance has been enacted in every
 - age. The divine and glorious illumination of this place are beyond worldly vision."

"The glory of VRndavana is beyond anyone's calculation. Vrndavana

- extends over 16 krosa, where in the Shastra it is said 5 yojana. Whoever
- has darshan of Govinda in Vrndavana never goes to Yamalaya but
- conversely attains the glory f a virteous person. The temple of Sri
 - Govinda Deva is situated in Vrndavana and is surrounded by devotees.

A fortunate person can have His darshan."

"In Vrndavana the temple of Govinda Deva is surrounded by devoted

worshippers. I prefer to live there. O king, in this world Vrndavana is

the Vaikuntha of Govinda. Vrnda and other female devotees of Krsna

also remain there. O Mahapala, those great souls who get darshan of

the powers of Govinda in Vrndavana are the most glorified persons in

this world." (Narada Muni Skanda Purana)

Sri Govinda deva and the auspicious methods of worship Pg.198

Vrajendra's son, Sri Govinda deva, performed his lilas in various ways

according to his own desires. Worldly persons see him as a deity but his

devotees know him as Govinda himself. In Vrndavana he enjoys himself with his beloved gopis and a Karnika of a eight

petalled lotus. (Karnika equals the seed pod of the lotus)

The dark complexion, yellow robed, Nirguna (without attributes), two armed Govinda deva, with his head adorned with a peacock comb, with hands holding a flute and stick stands in the center of the sixteen petalled lotus with eight clustered petals symbolizing Vrndavana in the shape of a thousand petalled lotus in the center of which is Mathura Mandir, specifically Gokul. On either sides stands Radha and Candravali. (Atharveda)

I bow to the feet of Radha the Godess of the Yogapatha who stands always with Govinda with her wonderful gestures and postures. (Sanmohana Tantravakya) The Yogapatha in Vrndavana is one of the wonders of the world.

Govinda's beauty is indescribable in this place.

Pg.199 In the Padma Purana, Parvati asks, "O Lord of mercy, please describe the wonderful nectarine beauty of Govinda. I want to hear it."

Mahadeva answers, "There is a place in the centre of Vrndavana which

is decorated with Nandara trees and many other kinds of trees. It

covers several miles and is the abode of happiness.

Bumble bees him

there being maddened by the sweet scent of the flowers. The eternal

place of Govinda is that Siddhapatha which is covered by seven veils. It

is the best place for those who want to hear. In that place there is a

jewel studded platform of the holy Hemapatha.

Within the center of Hemapatha the bright and beautiful Yogapatha is situated. This octagonal patha is elimated by different bright objects. A golden throne bedecked with bright jewels is there. And on the throne is a eigth petalled lotus. Govinda forms his favorite place within the pollen which are enriched with abundant happiness. How can I sufficiently glorify this place? I pray to that Govinda who remains

within the pollen

worshipped by the gopis. he is Vrndavana Natha, Gokulapati. He is

young and beautiful and the dear most associate of the maidens of Vraja."

Raghava then quoted a verse from the Varaha Tantra that Vrndavana patha was floating on an ocean of love with Radha upon that jewel studded golden throne. The pollen is a immortal place where Govinda resides eternally.

"Within the pollen of the lotus Sri Krsna performs his maha lila. What can be said about the maha lila? Krsna, the eternal master of

Vrndavana assumed his Gopala form on that mountain of Mahalila
rasa. The charming third petal of the lotus is the brightest and best of all desired objects. Pg.200 The glory of the pollen

all desired objects. Pg.200 The glory of the pollen of this lotus cannot

be described and it is the Vallabha of the Vrajabasis, the concealer of hs

own divinity, and the dearest of the Gopis, who is splendidly beautiful

with his youthful age and his charming gait."
(Varaha Tantra)

In the Varaha Tantra Prithivialso inquired about

the real identity of Krsna who is the source of every cause, the absolute entity, the ever

lasting master of Vrndavana and the source of Nirguna Brahma. He is known as Govinda.

Varaha said, "I pay homage to Govinda who sits on a golden throne with

Radha and whose beauty has already been described. I bow to Govinda

who is beautifully bedecked in celestial ornaments who is very soft and

who is the coinosure of the Gopis eyes as he stands in his three fold

bending posture. Within this Yoga Patha with its golden throne exists

the divinely dressed Krsna Vallavha, his prkiti Lalita and the the

original prkiti Sri Radha. Lalita devi, is in front, Shyamala is positioned

in the North East, Sri Madhumati in the North,

Dhyana in the North
East, Krsna's beloved Visakha in the East, Shaibya
in the South East,

Padma in the South and Bhadra in the South West. In front of them

stands the beautiful Carucandravali. These eight main prkitis are the

dearest of Krsna but Radha is the Supreme Goddess. The num prkiti of

Krsna. Citra vasha, Vinda, Candra, Madana Sundari, Saprya,

Madhymati, Shasi Rekha and Hari Priya also surrounded the place.

Radha is the Goddess of Vrndavana and the head of all sixteen prkitis.

Lalita is also as dear to Krsna as Radha."

"I sing the glory of Krsna who sits on a jewelled mountain and remains within a golden pavilion inside the kopa tree." (Gautamiya tantra)

According to Sri Raghava, whoever can visualixe

Krsna, whose lilas are glorified throughout the world, never wants to see anything else.

- "Dear friend, if you want to enjoy yourself with your friends do not visit
- the place near Keshi tirtha and do not see the deity of Krsna who is
 - known as Govinda as he stands with a sweet smile in his three fold
- bending form giving meaningful side glances as he holds his flute and
- wears his peacocl crown." (Bhaktirasamrta Sindhu)
- "A man can free himself fron worldly entanglement if he performes

dhyna of Krsna within his heart. Krsna is worshipped by the sweet cool

breezes created by the waves of the Jamuna. He is situated in the center

of a jewelled lotus adorned with celestial ornaments as he stands at the

- base of a kopa tree surrounded by cows and gopis.

 With his two hands,
 beautiful lotus eyes, his dark complexion like a rain
 cloud and dressed in
 clothes as bright as lightning Ranamali is the master
 of everything."

 (Gopala tapani)
 - Pg 202 O Srinivasa, everyone worships the feet of Sri Govinda,
 - Gopinatha and Madan Mohan are the source of everythin within holy
 - Vrndavana. Madan Gopal has become famous as Madan Mohan in this
 - world. The accurate explainations of these poems are given in Urdhamna tantra.
 - Pg 203-205 Sri Padavati asked Mahadev to explain the glory and true identity of Govinda deva. Sri Mahadev said, "Govinda himself is Gopala and he performs revealed (prakat) and

unrevealed (aprakat)

eternal lilas. He exists eternally in Yogapatha and Vrndavana and is the

only Lord of Vrndavana throughout the four Yugas. He is worshipped

by Nanda, Gopa and others in Vatasalya Vilasa. Even Krsna himself is

attracted by his own sweet sports and praises his form as Govinda. He

awarded the Gopis their clothes and fulfilled the gore of their practice

of austerity. He is the Supreme being conceived as the source of

consciousness who prevades the entire Vraja Mandir. He is the heart

and soul of Sri Radhika. His mouth is reddened by betel leaf and he

enjoys his developing manhood as he crosses into the adolscent period.

There is a lake called Brahma Kunda which is surrounded by jewels and full of swans and lotuses. On the South there is a

jewwlled pavilion
surrounded by Mandala trees. That Supreme place
Yogapatha is
situated in the center of that pavilion. In that place
Krsna is fully
enchanted and adored by the love of
Vrndavaneswari and is completely
under her control, her face is bright with a broad
smile. The
embodiment of the beauty of Krsna is the great
sakhi who is known as
Lilavati Vindadevi who is expert in every way. She
remains forever on
the East of Yogapatha. On the South stays Krsna
keli, Vinodina Shyam
and on the West and North Bagini devi and
Siddhesi devi remain
respectively. Again on the East is Deva
Panchanana, on the South
Dasarupa Dhari Sankaishana, on the West the four
faced Brahma, and

on the North the thousand-faced Ananta devi.

Radhika's dear friend Madan Madini, who always carries a golden stick and is the controller of the place takes Krsna, who is overwhelmed in

love, to the kopatauru. Within the abode of Sri Yugula which is the

pride of Madana the love God, Madan Madini who develops the loving

enviroment even for Madana, builds a love temple using the brightness of the black complexion of Nilkantani Hari.

After discussing these intimate realisations Sri Pandita took Srinivasa

and Narottama to other holy places leaving Vrajonatla behind. He

pointed out the place called Sanorakha where Saubhri Muni performed

his tapasya. Coming to Kaliyahrada, Sri Raghava told Srinivasa that

Krsna had performed one of his wonderful lilas in that place. Climbing

up a kadamba tree he dived into the water of the Kalandi and defeated the serpent kaliya. Everyone enjoyed Krsna's dance on the expanded

hoods of Kaliya after which Krsna bestowed his mercy on the serpent

and sent him to Ramanak island. Whoever bathes in this lake can be

freed from all vices and will attain the abode of Visnuloka if he dies

there. That is confirmed in Adi Varaha Purana.

Pg 206 The twelve-lettered prayers of Sri Govinda give the greatest

feeling of love. The first two letters are Kanibija and then Sri

Krsnanaya. After the Govindaya and the last Savha. Then comes the

Yugalatmaka Govinda mantra. First of all Laksmi bech, then Kama

bech and then Napada Radha Govinday
Vangmana. In the practice of
these Yugamantras help one get the favor of both

Radha and Krsna.

The main powers behind the practice of these two mantras are the saint,

Kamadev, the rhythm, virata and the deity Govinda and Radha

Govinda. Radha the Lordess of Yogapatha is the principle power with six parts of the body and Kamabech.

The silent meditation of Govinda is as follows:
Glory to Govinda who is

as beautiful as a new flower, the performer of immortal lilas who wears a

dress of a wrestler. Glory to Govinda who holds the flute in one hand

and a jewelled stick in the other, whose beautiful and broad shoulders

are covered by a pure bright piece of yellow silk and who has charmed

the world. He places his left leg over his right leg while standing in his

three fold posture. Having finished this silent

meditation one should recite the name of Hari four lakh times. Then one should offer flowers

like champakam, asoka, tulsi, kalhara, and padma with til and perform

ajyahoma obligations before Sri Govinda dev and SRi Radha. By these

practices one will get darshan of Radha Govinda.

Sriman Madan Gopala also exists within Vrndavana. Gopala exists eternally as a boy and Govinda dev exists as a matured youth. In

comparsion to these two features Gopinath is the most beautiful. Gopal

is of a calm but proud disposition; Govinda is of a calm and broad

hearted disposition and Gopinath is of a calm and gentle disposition.

Gopala is lion necked while Govinda stands in a three fold posture and

Gopinath is a flirt with a broad chest. Gopinath, who is just emerging

- from childhood, resided in a cave at the boarder of Govardhan Hill,
- decorated with flowers where he sported during the three periods of the evening.
 - After that Sri Govinda who was matured and had been struck by
 - Madana enjoyed the pleasure of these splendidly decorated Yogapatha.
- The virtues acheived after many years in different pithas can be attained
- in Vrndavana in one day. Yogapatha looks like the youthful sun in the
 - morning who is beautiful during the subsequent periods. At noon it is
- like the bright young sun, in the afternoon like the leaf of a lotus and in
- the evening like the reddish glow from the heaps of sindhura (red dust).
 - At night Yogapatha looks like the full cool moon and in the deep night

- it glows blueish like the Indranilamani. In the rainy season it looks like
- yellow grass glowing like a jewel and in the autumn and winter it
- resembles the glow of Padma Ranganami and in the winter like the glow
 - of a diamond. In the spring it sparkles like new leaves and in the summer like the flow of nectar.

In all seasons Yogapatha provided enjoyment, surrounded by Asoka and other trees and decorated by various types of jewels, surrounded by

Parvati, these are the eight names of the Yogapatha: Candravali,

Duradharsa Radha Sauvagya, Mandira, Sri Ratnamandap, Sringar

Mandap, Souvagya Mandap, Maha Madhuya Mandap, Samrajya

Mandap and Surata mandap. Whoever recites the namastaka of the

Yogapatha in the morning will attract Govinda

deva and attain the love of Krsna. (Urdhanamya tantra)

Pg 207 "Whoever takes his bath in this lilasthan of mine, does homage to the Lord with water from this place, and worships me by fasting, remaining absorbed in my holy name, becomes free from all vices."

(Srimad Bhagavatam)

The beauty of the Kadamba tree from which Krsna dove into the lake is described in the scriptures. "O Vishalakashi, the pundits have visualised many transcendental things in this place. The virteous scented branches is situated on the East side of the Kaliya lake. In Bishalakshi, this

charming and auspicious tree blooms throughout the twelve months of the year and brightens the whole world." (Adi

Varaha Purana)

"This sin destroying holy place name Kali Tirtha is where Bhagavan

Krsna danced on the head of Kaliya. Whoever worships Vasudeva by

taking a bath in this holy place achieves the virtue of Krsna seva which is

completely unobtainable by vile persons." (Sauy Purana)

Raghava then pointed out the Dvadashaditidya tirtha which according

to the Puranas fulfills the desires of all men. "O Vasundhari, whoever

takes a bath in Sarya tirtha gets the darshan of Aditya and goes to the

abode of Suryaloka having had all his desires fulfilled. There is no

doubt that whoever takes a bath in this holy place on the last day of the

month on a Sunday gets the pleasure of having his desires fulfilled."

(Adi Varaha Purana)

Pg.208 Pointing out one hill Sri Raghava told
Srinivasa that after
killing Kaliya in the Kali lake Krsna came to that
place and when the
Sun God saw Krsna shivering with cold he
increased his heat to warm
the Lord.

"I continually take shelter of the holy place
Dvashashurya where
beautiful Murari was stricken with cold and
worshipped by twelve sons
with great devotional love. Krsna lives gracefully
there amidst the
croawds of men, women and cows." (Stavavali)

BHAKTIRATNAKARA

CHAPTER 6

Srinivasa's journey from Vrndavana to Gaudadesha Glory to Sri Gaura Govinda, the jewel of all good qualities. Glory to Sri Nityananda th mine of love. Glory to Sri Advaita Candra, the ocean of grace, and glory to the dearest friend, Gadadhara Pandita.1-2

Glory to Pandit Srivasa the kindhearted, flory to Vakreswara, Sri Murari, Haridasa.3

Glory to Sri Svarupa, Rupa, Sanatana, and glory to all the followers of Sri Gaura Candra. Glory to all the listeners. Kindly listen attentively to my narration.4-5

Srinivasa Acarya and Narottama spent their time happily at Vrndavana.6 One day Srinivasa spoke to Narottama in a sweet voice.7

"Today, of and on, I have had many good omens.

The muscles of my
right hand and eyes are pulsating. Suddenly a great
joyful feeling rises
in my heart which makes me feel that I will
deifinitely meet some
Vaisnava today."8-9

Narottama thought, "I think that Dukhi Krsnadasa will come here today," and with this happy thought he went to meet Sri Jiva

Gosvami.10-11

At the same time Syamananda (Dukhi Krsnadasa) simultaneously arrived at the house of the Gosvami who was pleased to see him.12

The Vrndavana episodes of Syamananda
Although Syamananda has already been mentioned
I will now narrate
something which would bring auspiciousness to
everyone.13

Syamananda was born on the full moon day of the Bengali month of Caitra. His childhood and boyhood was spent happily in his house but

in his early youth he became indifferent to worldly affairs.

14-15

In the month of Phalguna Syamananda decided to leave his home.16

In the presence of is parents in the village Dandeshwar Syamananda left home and went to the village Ambika.17

There he became a disciple of Hrdaya Thakura and

dedicated himself to
the service of his guru's feet. He took diksha on the
full moon day of
the month of Phalguna at an auspicious moment
and with the
permission of his guru he went to Vrndavana.18-19

he travelled through many places of pilgrimage on his journey and at last entered Vrajamandala with great pleasure.20

He joyfully went from Govardhan to the bank of the Radha Kunda and on seeing the beauty of Radha and Syamananda he became lost to himself or any worldly affairs.21

A man named Vrajavasi Dasa was surprised by Syamananda's condition and inquired about him.22

He took Syamananda to Sridasa Gosvami and

introduced to Sridasa Gosvami and introduced him.23

Syamananda paid his respects by lying on the ground, tears were flowing from his eyes.24

Sridasa Gosvami blessed him and asked him to sit down and tell them about himself.25

Syamananda told his story to Dasa Gosvami who was very glad to hear it.26

Syamananda spent that day with Dasa Gosvami and the next day he was sent with an escort to Vrndavana.27

The man who accompanied Syamananda to Vrndavana introduced him to Sri Jiva Gosvami.28

Feeling quite humble, he fell at the feet of Jiva AGosvami with tears in his eyes.29

Sri Jiva Gosvami affectionately embraced him and asked him to sit down.30

Sri Jiva Gosvami inquired about news from the devotees of Gaura

Candra and also asked about the manner in which the deities of Gaura and Nityananda were being worshipped.31

Sri Jiva asked about the activites of Hrdaya Caitanya and Syamananda told him everything.32

Syamananda answered each of Sri Jiva's questions but carefully avoided speaking of himself.33

Syamananda then asked how he could study the Bhakti literature. 34

Gosvami answered, "Do not worry. You will taste the literature along with Srinivasa and Narottama."35

Simply hearing the names of Srinivasa and Narottama brought ecstatic pleasure to the body and mind of Syamananda.36

He requested that Jiva Gosvami give him permission to go an dmeet them.37

Just at that time Srinivasa and Narottama arrived at Sri Jiva Gosvami's house.38

Jiva Gosvami happily introduced Srinivasa to Krsnadasa whose nickname was Dukhi, informing then that he had just come from

Gauda.39

Syamananda was the disciple of Hrdaya Caitanya
Thakura who had
many uncommon qualities.40

He had just come from Radha Kunda and had reported everything about his guru to the Gosvami.41

"He is very eager to meet both of you," said Jiva Gosvami as he introduced Syamananda to them.42

Syamananda offered respects to Srinivasa by bowing on the ground and Srinivasa embraced him for a long time.43

When Syamananda offered his respects to Narottama, he returned his obeisances and embraced Syamananda with great affection.44 They derived spontaneous love from their meeting with Syamanada.45

Who can describe the wonderful relationship between Srinivasa, Narottama and Syamananda?46

Being throughly satisifed, Sri Jiva Gosvami began Syamananda's study of the Bhakti literature.47

He was placaed under the care of Srinivasa and in due coursr of time

Syamananda became throughly conversant in Bhakti literature and became a teacher.48

Syamananda occasionally sent news to Ambika and the other devotees marvelled at his devotion.49

Syamananda desired to worship Krsna like one of

the female attendants
of Sri Radhika and by the grace of his guru his
desire was fulfilled at Sri
Jiva's house.50

Sri Jiva Gosvami permitted Syamananda to worship as he desired.51

Because Radha Syamananda were pleased by the method of worship employed by Syamananda, Sri Jiva named him Syamananda.52

Day by day his devotees increased, and seeing it the pleasure of the Vrajabasis increased.53

He felt pure devotion towards Sri Jiva Gosvami and maintained constant companionship with Srinivasa and Narottama.54

Oblivious of his own needs he was always engaged with others in singing the glories of Lord Nitai and Caitanya.55

He liked to dance near the Jamuna, raising his hands in the air and shouting the glories of his guru Hrdaya Caitanya.56

Musunderstanding the behavior of a matured devotee, ignorant people made foolish arguments about Syamananda and as a result they suffered.57

Syamananda remianed intoxicated by the nectar of Bhakti, even the taste of which can change the pleasure of anyone.58

He regularly visited the deities of Sri Radha Govinda, Radha Mandan Mohan and Radha Gopinath.59

Seeing he beauty of these three deities together,

who can contain himself?60

These three cannot always be seen together, customatily they come together on the eleventh day of every fortnight on the full and new moon days.61

Who can describe the beauty that is created when these deities are placed together on the throne.62

When the Govinda deity was manifested, there was no Radhika deity with him.63

Lord Madana Mohan also appeared alone. The manner in which they got their consorts will now be narrated in brief.64

Purusottama Jana was the son of king Prataparudra.

He was an accomplished and beautiful boy.65

When he learned that the two deities were being worshipped without their consorts, he sent two deities of Radha Thakurani with utmost care and devotion.66

When the deities reached Vrndavana the Vrajabasis became very happy.67

Sri Madan Mohan joysully told his priest in a dream, "Two images of Sri Radha have been sent but the sender does not know that actually one is of Sri Radha and the other is of Sri Lalita.68-69

Go without delay and bring the two deities. The smaller one is of Sri
Radha and so place her on the left.70

The larger one is Lalita so place her on the right.

The priest left as soon
as he heard the Lord's instructions.71

He brought the two deities and installed then as he had been instructed.72

Sri Visvanath Cakravarty in his Stavamala Lahari has said, "O Madan

Gopala you are stayin in the jewel-bedecked temple situated under the

shade of the Kadamba trees on the bank of the Jamuna where you are

worshipped continously by Lalita, the one who gives pleasure to

Radhika. Let me also live near your temple."73

When this pastime of Madan Gopala became known, it generated great interest amongst the Vaisnavas.74

When Purusottama Jana heard the wonderful story he was overwhelmed with joy.75

He wanted to send a consort for Sri Govinda but his attempts were all in vain.76

With an anxious mind he fell asleep one day and Sri Radhika appeared in his dream.77

She softly instructed Purusottama Jana, "send me to Sri Govinda as soon as possible.78

Everyone knows that the deity of the consort of Sri Jagannatha Deva in Cakravera is Sri Radhika.79

I have been living in Cakravera for a long time as Lakshmi Thakurani, but no one knows this."80

After revealing herself as Radhika and not Lakshmi Thakurani, she disappeared.81

After this vision Purusottama Jana rushed to Cakravera to see things for himself.82

In this context I shall narrate how Radhika remained at Cakravera. 83

I shall also narrate how Sri Gopala went from the place of Govinda to the South walking on foot.84

Sadhana Dipika mentions that Sri Gopala, the ocean of mercy, came to live in Sri Vrndavana, the abode of Sri Govinda, simply to give witness on behalf of Choto Vipra of Utkala. Gopala who is the lover of his

devotees, still lives in Utkala. As Lord Hari is capable of doing any work or free to do no work at all, he is certainly able to travel on foor.85-86

The travels of Sri Gopala have been told elsewhere in detail. Now I shall narrate the travels f Radhika.87

Once Sri Radhika came to Utkala from Vrndavana to bless her faithful devotees.88

In the village Radhanagar in Utkala there lived a brahmin of South Indian origin.89

His name was Vrhad Vanu and as a devout vaisnava he was well known for his scholarship.90

Vrhad Vanu worshipped Radhika in the form of his

daughter.91

Sadhana Dipika says that many stories are told about this incident even today. There it says that the devout Vaisnava named Vrhad Vanu lived in Radhanagar in Utkala. He served Sri Radha as his own daughter for a few years as an example of the mercy of Radha, and such mercy might not have been possible.92-94

I am not competent to describe the love of Sri Vrhad Vanu.95

He would consider a second to be an intolerably long period if he could not see Radha for she meant everythin to him.96

At an old age the brahmin expired and the king heard the news from the local people.97

The king of Kshetra, who was dearly devoted to Lord Jagannath, went to Radhanagar to see the celestial deity.98

As the wise was considering what to do, Sri Radhika appeared in his dream.99

"Take me immediately to the temple of Jagannath and keep me there," said the deity. The king obeyed the order happily.100

With utmost care he stored Radhika in Cakravera the temple of Sri Jagannatha which was a beautiful place.101

Because she spent a long time in Cakravera everyone began to think she was Lakshmi.102

Because she was worshipped as Lakshmi, Radha

gradually transformed herself into the fullest form of Sri Lakshmi.103

Who can understand the divine pastimes of Sri Radha who lived in Cakravera as Lakshmi.104

When it was time to go to Vrndavana, she informed
Purusottama Jana
her desire.105

After receiving her command in his dream, the prince carefully and respectfully sent the image to Vrndavana accompanied by a large number of people.106

Everyone in Gauda and Utkala came to know that Sri Radha had moved from Sri Kshetra to Vrndavana.107

On the day Sri Radha entered Vrndavana, the

ocean of happiness verflowed its banks. She was placed on the left of Sri Govinda, creating a beatuiful sight.108-109

The beauty of Sri Govinda accompained by Sri radhika is beyond anyone's description.110

Thus Sri Radhika arrived in Vrndavana. This episode has been narrated by earlier poets.111

The details of this story can be found in Sadhana
Dipika and other
books, and whoever listens to this story can obtain
the power of divine
love.112

The appearance of Gopinath with Sri Radhika near Vamsivata was predestined by the Lord Himself.113

Most dear to the Gaudiya Vaisnavas are the deities of Sri Govinda, Gopinath and Madan Mohan.114

The Gaudiya Vaisnavas knew that these three deities were their very lives, and they were captured by the Lord in these forms.115

Caitanya Caritamrta says that these three deities are the life of the Vaisnavas of Gauda. "Worship these three deities for they are my

Lords."116

Whenever Syamananda saw the deities he was overwhelmed and could not control his mind.117

His eyes also became satiated while beholding the deities of Radha Vinod, Radha Mohan and Radha Damodara.118

Lokenath, Gauranga, Gopal Bhatta and others were all kind to Syama Sundara.119

Syamananda's emotions when he visited the tombs of te Gosvamis is beyond description.120

Ocassionally he went to Radha Kunda or Syama Kunda and met Sridasa Gosvami frequently.121

Who can describe the activities of Syamananda in Vrndavana?122

He passed his time happily with Sri Acarya Thakura and Sri Thakura Mahasaya.123

Srinvasa was satisfied by the uncommon endeavors of Syamananda.124

Who can describe the sweet disposition of Srinivasa?125

He always meditated on the activities of the Lord as they were revealed in Navadvipa and Vrndavana.126

Who can describe his meditation on the pastimes of the Lord in Navadvipa?127

Srinivasa's power of meditation.

In a solitary place Srinivasa was one day meditating on Lord Caitanya's pastimes in Navadvipa.128

Navadvipa is a delightful place, loved even by demigods like Brahma.

All six seasons were present there continously.129

Navadvipa was adored with various kinds of flowers,

blooming plants and creepers and sounds of cuckoos and other birds pleased everyone.130

Within Navadvipa there was a wonderful place known as Mayapur which could move all the sorrows of life.131

Srinivasa could visualise Lord Gaura Sundara sitting on a wonderful throne, surrounded by his dearest followers.132

As he abosrbed himself in that wonderful sight of the Lord and his companions, Srinivasa took some scented sandal wood paste and applied it to the body of the Lord.133-134

He decorated the Lord with a garland of different flowers and with a dedicated heart began to fan the Lord with a chamara.135

By drinking the nectar of the moon faced Gaura Candra, Srinivasa was overwhelmed and lost in himself.136

He could no longer stand erect and began to sway as tears of pure love fell from his large eyes.137

He at last lost his senses in emotional turbalence, and the Lord was pleased by the sincereity of his devotee.138

The Lord gave his garland to Srinivasa and the touch of these flowers sent Srinivasa swimming in an ocean of joy.139

When Srinivasa regained his senses of the external world he saw that the garland the Lord had given him was actually hanging around his neck.140

The beauty and fragrance of that garland was beyond description.

Bumble bees swarmed from all sides just to smell it.141

Srinivasa tried to hide the garland quickly but someone noticed it.142

Srinivasa was absorbed day and night in meditation on the Lord's pastimes in Navadvipa. He tried to keep it a secret.143

In the same way he floated pleasurably in the ocean of Lord Krsna's pastimes in Vrndavana.144

One day in spring Srinivasa was meditating on the particular pastime of Sri Krsna known as Holi.145

There is a place called Phalgunastha lila which is

now known as Phaghutola.146

It is a solitary, beautiful place with a continous cool breeze.147

The young kadamba trees surrounding the place resound with the sounds of cuckoos and the chatter of parrots.148

Bumble bees fly from flower to flower and innumerable peacocks and peahens dance frequently there.149

Deer and does roam freely there and Sri Radha and Krsna with sakhis used to watch them. 150

One of the sakhis of Sri Radha named Vrnda took the help of innumerable other gopis and arranged the necessary paraphernalia for

the Holi festival.151

She gathered powders of different colors and tuned the vina and other musicial instruments.152

Sri Krsna, Sri Radha and the sakhis played an excited game of Holi in the Kunja groce.153

In divine mirth Sri Radha and her sakhis threw colored powder on the body of Sri Krsna.154

With the approving wink of the sakhis Srinivasa assumed the role of a maidservant and supplied powder to Sri Radha as he stood by her side.155

The beauty created by the love play of Sri Radha and Krsna could make hundreds of kandarpas faint.156

The sun was covered by colored powder thrown in the sky and the sound of the earth was deafened by the musicial instruments. Sri Krsna, the king of divine fun, also showered powder on everyone. 157-158

After drenching the gopis with colored powder mixed with musk and saffron he offered various excuses so the he could embrace and kiss them.159

Lalita and other sakhis were thrilled with joy as they watched the unique

Holu festival.160

When at last the sport came to an end, they placed both Sri Radha and Sri Krsna on a throne.161 Srinivasa, the maid servant took up the chamara and finned Sri Radha and Krsna to remove their exhaustion and thus his desires were fulfilled.162

When his service was finished he regained his external senses and discovered that his body was covered with Holi powder and there was no way to conceal it.163

The colored powder glittered on his body and its divine fragrnace drove everyone mad.164

In this way Srinivasa redularly meditated. Who can describe his enending love.?165

The service of Srila Narottama Thakura

As Narottama witnessed the loving activities of

Srinivasa, he could hardly contain the joy within his heart.166

Who can describe the ecstatic service Narottama rendered to Sri Radha and Krsna?167

One day Radha, Krsna and the sakhis were sporting in a grove.168

Just for fun, Sri Radha asked one of her attendants to bring various kinds of food there very quickly.169

Lalita and other sakhis happily and carefully prepared different types of food.170

Taking a hint from the sakhis Narottama - as a maid servant - begn to boil milk.171

When he saw that the milk was about to boil over he quickly took it off the fire with his bare hands.172

Although his hands and fingers were scorched he did not notice, and he handed the milk over to the sakhis.173

The sakhis gave Radha and Krsna the milk and whatever remained was returned to Narottama. Just as he received the milk he regained his external senses.174

He glanced at his scorched hands, and although he tried to conceal them somenear near him had already noticed.175

Who can descirbe the divine activities of Narottama?176

His mind roamed continually in Navadvipa and Vrndavana and he kept

himself constantly in the joyful company of Sinivasa.177

Srinivasa and Narottama ocassionally visit Govardhana

Ocassionally Srinivasa Acarya and Narottma visited Govardhan.178

One day in a solitary cave in Govardhan they heard the sound of a flute which was so beautiful it could enchant the three worlds.

179

They became overwhelmed by the flute playing and could no longer keep their balance but tottered back and forth.180

When they entered that cave in Govardhan the fragrance of the body of Sri Krsna entered their nostrils. The boundless

pleasure they derived from that scent left them both unconscious.181-182

When they regained their consciousness they saw a cowherd boy standing before them.183

The gentle boy had an attractive body, carried a stick in one hand and wore a beautiful turban on his head.184

Srinivasa caressed the cowherd boy and with a joyful heart asked him,
""My dear son, what are you doing here?" The cowherd boy replied, "I have come to protect you two."185-186

"You do not know that there are many dangers but we cowherd boys know everything."187

"From a distance I noticed that both of you were lying on the ground

unconscious."188

"I left my companions and came here quickly and I have been standing here for a long time.189

"Now I am free from my anxiety and I will return to the pasture,"then the boy disappeared.190

Srinivasa wondered where that young cowherd boy had gone.191

Although he soaked with the nectar of his words, it is unfortunate that we do no know who he is.192

They continued to discuss the incident while they sat in the shade beneath a tree, ocassionally sighing or crying heavily.193

They passed that day in a sorrowful state of mind and at night by the grace of Krsna, they fell asleep.194

In their dream Sri Krsna appeared with his dark blue complexion which charmed the whole world.195

He was dressed as a dancer with a flute in one hand and the beauty of

his face put the God of love to shame. He smiled sweetly and said,

"You were charmed by the sound of the flute and smelling the fragrance

of my body you lost your senses, so I rushed here immediately."196-198

In the guise of a cowherd boy I gave you darshan and when you had composed yourselves I disappeared."199

Both of you were disappointed when I left so I have come again to bring

you satisfaction."200

Then the Lord disappeared, their dream broke and they awoke with tears streaming down their eyes.201

Afte sometime they composed themselves, and as it was dawn they performed their usual morning duties.202

Sri Krsna performed many pastimes in Govardhan and the memory of these makes ones heart throb in joy.203

Visit to Sri Radha Kunda

Srinvasa and Narottama ocassionally visited Radha kunda where tyeh were glad to meet Sri Dasa Gosvami.204

How Dasa Gosvami favored them is beyond my power to describe.205

The affection shown them by Krsna Dasa Kaviraja and other's also defies description.206

They were overwhelmed by affection, and they considered themselves fortunate to see the beauty of the kunda.207

With the sun on their heads one day Srinivasa and Narottama visited the Sun temple to worship the Sun God.208

Srinivasa showed Narottama the path by which Sri Radha would visit the Sun temple to worship the Sun God.209

Srinivasa had hardly spoken the words when they suddenly heard the sound of foot bells.210

The ecstatic joy they derived from that sound cannot be described.211

With pleasure they visited places like Nandargama,
Yavata, Varsana,
etc. The glory of these places cannot be
described.212

They plunged into the sea of pleasure in vrndavana and their mysterious revelations are beyond the scope of presentation.213

How the Gosvamis of Vrndavana graced Srinivasa and Narottama cannot be described for fear of the book becoming too long.214

Srinivasa takes the devotional scriptures to Gauda

The Vrndavana Gosvamis decided to send Srinivasa to Gauda as soon as possible.215

It soon became known everywhere that Srinivasa

would take the books of the Gosvamis to Gaudadesha.216

Srinivasa would leave Vrndavana on the full moon night of the Bengali month of Agrahayana (Nov and Dec) and in Gaudadesha he would distribute the books in different places.217

How would the associates of Lord Caitanya bear the seperation of Srinivasa?218

"How will our hearts be consoled?" they said as tears rolled from their eyes.219

Even the learned Vrajabasis could not control themselves because
Srinivasa was the ight of their lives.220

Was there anyone who did not love Srinivasa?

Even the most

unfortunate people considered him to be their light.221

His devotion gave immense pleasure to Sri Jiva Gosvami. One day Sri Jiva and the other Vrndavana Gosvamis assembled happily at the Govinda temple.222-223

They prayed to Sri Govinda, "O Lord, please bestow on Srinivasa the strength he will require to distribute these books."224

The moment they finished their prayers, a garland dropped from the neck of Sri Govinda for Srinivasa.225

With tears of love in his eyes the priest quickly took it and respectfully handed it to Srinivasa.226 He received the garland with utmost respect and affection for the Lord and as a beheld the beautiful face of Sri Govinda he became impatient.227

He worshipped the deity again and again by touching himself to the ground and he could not stop the tears which flowed from his eyes.228

Everyone who saw the grace bestowed on Srinivasa from Sri Govinda praised both the Lord and his devotee.229

Sri Jiva and the others then settled the day that Srinivasa would leave for Gaudadesha.230

It was agreed that the fifth day of the bright moon night of the month of Agrahayana was the appropriate date for the commencement of the

journey.231

Sri Jiva Gosvami sent Srinivasa to take leave of Dasa Gosvami.232

Dasa Gosvami's heart began to ache in anticipation of the seperation and his condition grew pitiful.233

Shouting the names of Svarupa, Rupa and Sanatana he rolled on the ground with tears streaming down his face.234

He was extremly weak as he had been eating only every three or four days.235

In his ill health he could barely tolerate a gust of wind, yet he regularly performed his religious rituals.236

He was so weak that he could not stand up after

bowing to the deities on the ground. The devotees requested him not to bow on the ground but he remained silent.237

He was very grateful when anyone assisted him and his devotion charmed even the demigods.238

With great pleasure he worshipped the Lord with a Govardhana sila and a Gunjamala given to him by the Lord. While absorbed in worship he forgot even his own existence.239

While singing nama kirtana Dasa Gosvami was oblivious to the passing of days and nights and ocassionally passed sleepless nights crying in ecstasy.240

Who can understand the sincerity of Dasa Gosvami who was always

absorbed in meditation on the pastimes of Sri Radha and Krsna and Sri Caitanya.241

When Srinivasa arrived at Govardhana he found that Dasa Gosvami was reading in a solitary place.242

Srinivasa fell at the feet of Dasa Gosvami, considering himself most fortunate.243

Sri Dasa Gosvami embraced Srinivasa, gave him a seat by his side and inquired about his well being.244

At that time Narottama and Syamananda also reached there and bowed at the feet of Sri Dasa Gosvami.245

Sri Dasa Gosvami inquired about their well being and then turned to

Srinivasa.246

Srinivasa informed him of the decision made by the Gosvamis for him to go to Gaudadesha and Dasa Gosvami happily accepted the decision.247

He advised Srinivasa to be very careful while executing this service and then embraced him with tears in his eyes.248

He also embraced Syamananda and Narottama who bowed at his feet with utmost respect.249

The three devotees took leave from Dasa Gosvami whose affection for them is beyond description.250

At the time of their departure from Govardhan the mental condition of the three devotees was so touching that no one

could restrain their tears.251

Sri Krsnadasa Kaviraja and other advanced devotees escorted thm to Vrndavana quickly.252

Having recieved the news of their departure, other Vaisnavas assembled in Vrndavana.253

Sri Jiva welcomed th Vaisnavas and arranged for their accomodiation.254

Sri Jiva favored one fortunate gentleman of Mathura and ordered him, "within three or four days Srinivasa will leave for Gaudadesha with the

books. Arrange for his journey however you think best." On receiving the order the man considered himself most

fortunate.255-257

The Mathura gentleman ordered for carts and engaged an experienced man to act as the guide.258

He gave some money to te guide for travelling expenses and when everything was arranged he informed Sri Jiva Gosvami.259

The books were kept in four bundles and packed in wooden crates to protect them from the rain.260

Within those crates were the jewel like books of the Gosvami, the mere darshan of which could remove all sorrows.261

The name of each book was announced as it was placed in the box.

Sri Jiva told Srinivasa that he had included some of his own writings but he had kept others which he would send later, when the editing was completed.263-264

Sri Jiva then took Srinivasa to visit Sri Madan Gopala.265

Seeing the beautiful deity of Sri Madan Gopala
Srinivasa could no
longer control his emotions and is heart trobbed in
love.266

He could no longer control his tears as he prayed to the Lord for permission to leave and Sri Madan Mohan bid him farewell by some different gestures.267

The priest gave Srinivasa a garland from the Lord and innumerable

people comforted him.268

Thereafter he visited the tomb of Srinivasa Gosvami. Who can described Srinivasa's emotions at that place?269

"O Prabhu Sanatana, you are the friend of all unfortunat men," cried Srinivasa as he rolled on the ground.270

Srinivasa was deep;y attached to the pure character of Sanatana

Gosvami although that character remained a mystery to others. Sri

Caitanya himself spoke respectfully about Sanatana to Ramananda at Nilacala.271-272

In Caitanya Caritamrta it is said that Rupa's elder brother is Sanatana and in this world there is no greater scholar.273

He renounced all worldly pleasures and was humble,

detatched and always absorbed in study.274

Mahaprabhu often told his followers that Sanatana Gosvami was his favorite devotee.275

As an ocean of love and mercy, Sanatana excelled all other devotees in his compassion towards unfortunate souls.276

In his book Sri Vilapa Kusumanjali Sri Dasa Gosvami has said that Sanatana is an ocean of mercy and a compassionate friend of the down trodden masses. "I am an ignorant and worthless person and Sanatana

helps me drink bhakti rasa based on Vairagya. I take refuge in Sanatana my Lord."277

Sri Rupa Gosvami belongs to the branch of

Sanatana Gosvami and others in that branch are Rajendra Gosvami, Krsna Khaya Crahmacari,

Krsna Misra Gosvami, Bhagavata Dasa Gosvami and others.278-279

Srinivasa Acarya was an admirer of the qualities of Sanatana as he sat

beside Sanatana's tomb he could not stop the tears from his eyes.280

Somehow Sri Jiva pacified Srinivasa and took him to his own house.281

Thereafter Srinivasa visited the tomb of Rupa Gosvami with utmost self control.282

He bowed on the ground before the tomb of Rupa Gosvami and tears fell from his eyes.283

As he considered the great character of Rupa

Gosvami, Srinivasa's heart began to throb.284

The glory of Sri Rupa is endless and whoever describes that glory in any form can be praised everywhere.285

In Caitanya Candradaya Sri Kavi Karnapura
Gosvami states that Sri
Rupa Gosvami is the most suitable person as the
inheritor of Svarupa
and of Sri Radha, and he is the ultimate resting
place of Sri Radha. Sri
Rupa is the form of true love and devotion. Prabhu
Caitanya

empowered Sri Rupa to explain his own love and devotion and

propagate that within the world. Prabhu Caitanya manifested his own lilas through Sri Rupa.286

Sadhana Dipika states that the followers of the

bhakti cult must not
keep the company with those who have divorced
themselves from Sri
Rupa's doctrine on love and devotion. Simply by
the grace of Sri Jiva,
one can understand the truths of his philosophy.
Again and again I
worship the lotus feet of Sri Rupa.287-288

In Prema Bhakti Candrika Sri Narottama says that
Sri Rupa has
occupied a place in the heart of Sri Krsna Caitanya.
"O Prabhu Rupa
when will you give me a place beneath your

when will you give me a place beneath your feet?"289

Sadhana Dipika also says, "O tongue, always sing the name of Sri Rupa.

O mind, always remember Sri Rupa, the personification of kindness. O head, always bow to Sri Rupa, the embodiment of grace.

Simultaneously remember to worship Sri

Raghunatha Gosvami, the unseperable for of Sri Rupa."290

The wonderful attributes of Sri Rupa Gosvami havae been described by learned men in various ways.291

If Rupa were not born in the Kali Yuga who would distribute love of Krsna throughout the world? Who would renounce

all pleasures,

worship Vrndavana and discuss the books of the the Bhakti cult? Only

the swans can seperate the milk from the water. Simultaneously who

could have understood the activities of Krsna in Vrndvana and who

could explain the love of Sri Radha and Krsna? Sri Krsna is pleased

with anyone who attempts to praise him through Rupa.292-295

Not only lay men but even Sri Caitanya himself liked to praise the qualitie of Sri Rupa.296

It is well known that Sri Rupa Gosvami was the life of the associates of the Lord.297

A large number of the associates of the Lord tried to sing the glory of Sanatana and Rupa but could not describe them completely.298

All glories to Sanatana and Rupa - my very life who gave direction to
countless people. They were the only persons who
knew the Vaisnava
rituals.299

Within Vrndavana they were the resivors of natural love and mercy; they were oceans of kindness and friends of the

poor. They were the

foremost amongst devotees.300

Only Sri Rupa and Sanatana knew how to behave accordinf to the teachings of the Bhagavata and other Bhakti scriptures. All three worlds praised their character.301

The dust of their lotus feet cooled the earth from the scorching rays of the sun of Kali. They continually worshipped Sri Vyasa deva and the holy feet of Sri Radha.302

All glories to Sri Rupa and Sanatana, the jewel of all ascetics, who had unflinching devotion to Sri Radha and Krsna.

Giving up all worldly pleasures they sang the glories of the groves of Vrndavana and the feet of Sri Radha. Therefore these two brothers were gifts from Sri

Caitanya, the ocean of mercy, and in their absence I have become an orphan.303-305

Who can describe the activities of Rupa and Sanatana? I have narrated them only briefly.306

Who can describe how Srinivasa prayed before the tomb of Rupa?307

Srinivasa received the mercy of Sri Rupa and left that place.308

Taking leave from Radha Damodara

Srinivasa next went to the temple of Radha
Damodara - the life of Sri
Jiva Gosvami - to take leave his leave. Srinivasa got
the favor of Sri
Radha Damodara, the source of divine rasa.309-310

How kindly Sri radha Damodara gave him

permission to leave is beyond anyone's ability to describe. Sri Jiva gave Srinivasa the mala prasad.311

When he realised the mercy of Sri Radha Damodara on Srinivasa, Sri Jiva's heart filled with ecstatic joy.312

After spending some time with Srinivasa, Sri Jiva requested him to take

Narottama and Syamananda to see Gopala Bhatta Gosvami. "From

here I shall go to the Govinda temple where I have some duties to perform."313-315

"A few hours after that I shall go there again and request everyone to give you permission to leave today."316

Having explained his plans, Sri Jiva left the Sri Govinda Mandir, he

ordered the carts to be prepared for carrying the books to Vrndavana.317

Quickly finishing his other duties, Sri Jiva went to Sri Bhatta Gosvami.318

Srinivasa, Narottama and Syamananda had also gone to Sri Bhatta Gosvami to take his leave.319

On their way they met Dvija Haridasacarya sitting beneath a tree in a solitary place with tears in his eyes.320

His body was emaciated and his life was waning. He continually cried out the name of Krsna Caitanya with heavy sighs.321

Srinivasa bowed at his feet and Haridasa Acarya embraced him

tightly.322

Haridasa softly and affectionately told Srinivasa, "I know that early tomorrow morning you will leave for Gaudadesha.

You must obey what
I am going to tell you.323-324

Sri Dasa and Gokula Nanda are my two sons. Birth after birth they are your disciples.325

When you go to Gaudadesha you must give them initiation and teach them the most precious Bhakti scriptures.326

Srinivasa was struck by Haridasa's orders, but Haridasa reassured him in various ways.327

"You are not aware of your capabilities, but do not be ruluctant to

follow my order.328

You will not be at fault for carrying out my orders."
In this way
Haridasa encouraged Srinivasa with sympathic
words.329

Haridasa Acarya had wonderful characteristics. I shall narrate how he went to Vrndavana.330

During the life time of Lord Caitanya many devotees came and went between Gauda and Nilacala and Vraja by the will of the Lord.331

Pandita Jagadananda went to Vrndavana and then returned to Nilacala via Gauda to meet Mahaprabhu.332

Prabhu's disciples in Gauda, Khetra and Vrndavana swam perpetually in an ocean of happiness.333

By the will of Sri Advaita, Mahaprabhu disappeared, plunging the whole world in a deep sea of sorrow.334

Being unable to bear the seperation of Mahaprabhu,
Haridasa Acarya
decided to leave his body. 335

He lamented so bitterly upon the disappearance of the Lord that he could not contain himself and continually sobbed.336

Nothing could pacify him and his heart burned continually in fire. He would roll on the ground shouting, "O Prabhu, where have you gone?"337

"Without Lord Gauracandra my life has become meanigless. I shall

commit suicide by entering into the fire tomorrow morning."338

After making this final decision he fell asleep and Lord Gaurasundara appeared in his dream.339

The wonderful beauty of Mahaprabhu charmed the whole world and his effulgence dazzled the earth.340

Gold or thunder were no comparsion for his radiant beauty which curbed the pride of thousands of Gods of beauty.

341

His beautiful face conquered the glow of the full moon and nectar eminated from his gentle smile.342

How beautiful were his arms, chest and his long eyes. His movements put the elephants to shame.343

Overwhelmed in joy Haridasa rolled on the ground holding the Lord's lotus feet to his head.344

As a great lover of his devotees, the Lord could no longer check himself and took Haridasa in his arms as he gently told him,

"My heart breaks at

your lamentation, but your decision is not proper.

Dearest Srinivasa,

who is the embodiment of my own love, will propagate the Bhakti

scriptures in Gaudadesha. Of course, you already know this, but you

should meet him and give him your mercy. You should make every

attempt to get you sons initiated by Srinivasa. By the grace of Srinivasa,

the desires of your sons will be fulfilled and their names will become

famous in the sphere of devotion."345-351

"You will meet Srinivasa at Vrndavana but do not waste any time; go to Vrndavana at once. I will always remain with you and ocassionally you shall see me."352-353

The affectionate Lord embraced his devotee Haridasa Acarya and then disappeared.354

When his sleep broke Haridasa felt disquieted, but as it was dawn he performed his morning duties.355

He called his sons and told them sweetly that he would leave that very day for Vrndavana.356

"Yoy are both very fortunate because Lord Caitanya has affection for you," said Haridasa.357

"My sons after sometime you must take initiation from Srinivasa, the most favorite disciple of the Lord."358

Srinivasa will go to Vrndavana and later he will return to Gaudadesha to circulate the precious books of the Gosvamis."359

"Simply by seeing him you will understand his glory and from him you will attain the jewel of devotion which remains unobtainable even by the demigods."360

Afte speaking to his sons Haridasa Acarya left his home just as Sri
Caitanya had ordered.361

But eventually he began to sink into the ocean of misery. My heart aches as these incidents crowd my mind.362

Remembering hte characteristics of Sri Rupa and Sanatana Haridasa would cry, and seeing his condition people were moved with pity.

363

The activities of Sri Haridasa Acarya should be described for one can attain pure devotion by remembering his name.364

However, a description of his life in Vrndavana cannot be elaborated for fear of this book becoming voluminous.365

Haridasa embraced Srinivasa again and again, bestowing his mercy.

366

But upon bidding farewell to Srinivasa he became perplexed and floated in his own tears.367

He embraced Narottama and advised him in various

ways.368

Haridasa also embraced Syamananda and blessed him by wishing him all good fortune.369

The meeting of Vrajabasi Kanai and Srinivasa

Srinivasa and his associates tearfully took leave from Haridasa Acarya.370

On the bank of the Jamuna there was a solitary place with one beautiful tree.371

Under that tree a Brajavasi named Kanai worshipped Krsna.372

When Srinivasa appeared there and bowed to kanai, the Vrajabasi embraced him for a long time.373 He sadly admitted to Srinivasa that this would be the last meeting.374

As the embodiment of love you will teach the
Bhakti literature in
Gaudadesha and easily free mankind from his sinful
reactions.375

"You have received the mercy of Rupa and Sanatana. How luckly you are?"376

As they discussed the character of Rupa and Sanatana Kanai became restless.377

Kanai's love and respect for Rupa-Sanatana should be briefly narrated.378

Kanai's mother was an abode of affection who had great love for Rupa

and Sanatana.379

Who can comprehend Kanai's activities for he spent his time with Rupa and Sanatana.380

He would lovingly bring Rupa and Sanatana to his own house and give them alms.381

Whatever was available - food, fruits or vegetable - he would give respectfully to Rupa and Sanatana.382

Once when Sanatana went to Kanai's house to beg for alms, Sri Krsna himself in the guise of Kanai gave alms to Sanatana.383

Kanai became famous everywhere because the Lord himself had assumed Kanai's form to please Sanatana.384

Everyone liked Kanai's associationand he became a favorite friend of Rupa and Sanatana.385

When Sanatana and Rupa passed away Kanai decided to give up his life out of grief.386

By the wish of the two brothers his life was saved and after leaving home he travelled throughout Vraja.387

He decided to live beneath that tree on the bank of the Jamuna where he cried continually for Rupa and Sanatana, sometimes rolling on the ground. As he could not bear the seperation from his two friends, he grew totally indifferent to his own life.

388-390

Srinivasa was moved by the miserable condition of

Kanai and with tears in his eyes he took leave.391

Thereafter Srinivasa went to Sri Bhugarba Gosvami and bowed at his feetby lying prostrate on the ground.392

Sri Gosvami embraced Srinivasa affectionately and Srinivasa told him of the devotees he had visited.393

Sri Gosvami consoled them and permitted them to take leave saying,

"tomorrow I shall go to the Govinda temple."394

"I will bid them farewell, but my heart is about to break," thought Sri Gosvami. Tears rolled down his face.395

Who can describe the deep affection Sri Bhugarba felt for Srinivasa,

Narottama and Syamananda? He dedicated them

all to the feet of Sri Caitanya.396

They bowed again to the feet of Sri Gosvami and travelled on with a heavy heart.397

Then Srinivasa went to meet Sri Bhatta Gosvami but on the way he met other Vaisnavas.398

The Three Vaisnavas bade blessings from those Vaisnavas and with their permission started through the groves.399

BHAKTIRATNAKARA

CHAPTER 6

Srinivasa's journey from Vrndavana to Gaudadesha Glory to Sri Gaura Govinda, the jewel of all good qualities. Glory to Sri Nityananda th mine of love. Glory to Sri Advaita Candra, the ocean of

grace, and glory to the dearest friend, Gadadhara Pandita.1-2

Glory to Pandit Srivasa the kindhearted, flory to Vakreswara, Sri Murari, Haridasa.3

Glory to Sri Svarupa, Rupa, Sanatana, and glory to all the followers of Sri Gaura Candra. Glory to all the listeners. Kindly listen attentively to my narration.4-5

Srinivasa Acarya and Narottama spent their time happily at Vrndavana.6 One day Srinivasa spoke to Narottama in a sweet voice.7

"Today, of and on, I have had many good omens.

The muscles of my
right hand and eyes are pulsating. Suddenly a great
joyful feeling rises
in my heart which makes me feel that I will
deifinitely meet some
Vaisnava today."8-9

Narottama thought, "I think that Dukhi Krsnadasa will come here today," and with this happy thought he went to meet Sri Jiva
Gosvami.10-11

At the same time Syamananda (Dukhi Krsnadasa) simultaneously arrived at the house of the Gosvami who was pleased to see him.12

The Vrndavana episodes of Syamananda

Although Syamananda has already been mentioned I will now narrate something which would bring auspiciousness to everyone.13

Syamananda was born on the full moon day of the Bengali month of Caitra. His childhood and boyhood was spent happily in his house but in his early youth he became indifferent to worldly affairs.

14-15

In the month of Phalguna Syamananda decided to leave his home.16

In the presence of is parents in the village Dandeshwar Syamananda left home and went to the village Ambika.17

There he became a disciple of Hrdaya Thakura and dedicated himself to

the service of his guru's feet. He took diksha on the full moon day of the month of Phalguna at an auspicious moment and with the permission of his guru he went to Vrndavana.18-19

he travelled through many places of pilgrimage on his journey and at last entered Vrajamandala with great pleasure.20

He joyfully went from Govardhan to the bank of the Radha Kunda and on seeing the beauty of Radha and Syamananda he became lost to himself or any worldly affairs.21

A man named Vrajavasi Dasa was surprised by Syamananda's condition and inquired about him.22

He took Syamananda to Sridasa Gosvami and introduced to Sridasa Gosvami and introduced him.23

Syamananda paid his respects by lying on the ground, tears were flowing from his eyes.24

Sridasa Gosvami blessed him and asked him to sit down and tell them about himself.25

Syamananda told his story to Dasa Gosvami who was very glad to hear it.26

Syamananda spent that day with Dasa Gosvami and the next day he was sent with an escort to Vrndavana.27

The man who accompanied Syamananda to Vrndavana introduced him to Sri Jiva Gosvami.28

Feeling quite humble, he fell at the feet of Jiva

AGosvami with tears in his eyes.29

Sri Jiva Gosvami affectionately embraced him and asked him to sit down.30

Sri Jiva Gosvami inquired about news from the devotees of Gaura

Candra and also asked about the manner in which the deities of Gaura

and Nityananda were being worshipped.31

Sri Jiva asked about the activites of Hrdaya Caitanya and Syamananda told him everything.32

Syamananda answered each of Sri Jiva's questions but carefully avoided speaking of himself.33

Syamananda then asked how he could study the Bhakti literature. 34

Gosvami answered, "Do not worry. You will taste the literature along with Srinivasa and Narottama."35

Simply hearing the names of Srinivasa and Narottama brought ecstatic pleasure to the body and mind of Syamananda.36

He requested that Jiva Gosvami give him permission to go an dmeet them.37

Just at that time Srinivasa and Narottama arrived at Sri Jiva Gosvami's house.38

Jiva Gosvami happily introduced Srinivasa to
Krsnadasa whose
nickname was Dukhi, informing then that he had
just come from
Gauda.39

Syamananda was the disciple of Hrdaya Caitanya
Thakura who had
many uncommon qualities.40

He had just come from Radha Kunda and had reported everything about his guru to the Gosvami.41

"He is very eager to meet both of you," said Jiva Gosvami as he introduced Syamananda to them.42

Syamananda offered respects to Srinivasa by bowing on the ground and Srinivasa embraced him for a long time.43

When Syamananda offered his respects to Narottama, he returned his obeisances and embraced Syamananda with great affection.44

They derived spontaneous love from their meeting

with Syamanada.45

Who can describe the wonderful relationship between Srinivasa, Narottama and Syamananda?46

Being throughly satisifed, Sri Jiva Gosvami began Syamananda's study of the Bhakti literature.47

He was placaed under the care of Srinivasa and in due coursr of time

Syamananda became throughly conversant in Bhakti literature and became a teacher.48

Syamananda occasionally sent news to Ambika and the other devotees marvelled at his devotion.49

Syamananda desired to worship Krsna like one of the female attendants

of Sri Radhika and by the grace of his guru his desire was fulfilled at Sri Jiva's house.50

Sri Jiva Gosvami permitted Syamananda to worship as he desired.51

Because Radha Syamananda were pleased by the method of worship employed by Syamananda, Sri Jiva named him Syamananda.52

Day by day his devotees increased, and seeing it the pleasure of the Vrajabasis increased.53

He felt pure devotion towards Sri Jiva Gosvami and maintained constant companionship with Srinivasa and Narottama.54

Oblivious of his own needs he was always engaged with others in singing

the glories of Lord Nitai and Caitanya.55

He liked to dance near the Jamuna, raising his hands in the air and shouting the glories of his guru Hrdaya Caitanya.56

Musunderstanding the behavior of a matured devotee, ignorant people made foolish arguments about Syamananda and as a result they suffered.57

Syamananda remianed intoxicated by the nectar of Bhakti, even the taste of which can change the pleasure of anyone.58

He regularly visited the deities of Sri Radha Govinda, Radha Mandan Mohan and Radha Gopinath.59

Seeing he beauty of these three deities together, who can contain

himself?60

These three cannot always be seen together, customatily they come together on the eleventh day of every fortnight on the full and new moon days.61

Who can describe the beauty that is created when these deities are placed together on the throne.62

When the Govinda deity was manifested, there was no Radhika deity with him.63

Lord Madana Mohan also appeared alone. The manner in which they got their consorts will now be narrated in brief.64

Purusottama Jana was the son of king Prataparudra.
He was an
accomplished and beautiful boy.65

When he learned that the two deities were being worshipped without their consorts, he sent two deities of Radha Thakurani with utmost care and devotion.66

When the deities reached Vrndavana the Vrajabasis became very happy.67

Sri Madan Mohan joysully told his priest in a dream, "Two images of Sri Radha have been sent but the sender does not know that actually one is of Sri Radha and the other is of Sri Lalita.68-69

Go without delay and bring the two deities. The smaller one is of Sri
Radha and so place her on the left.70

The larger one is Lalita so place her on the right.

The priest left as soon as he heard the Lord's instructions.71

He brought the two deities and installed then as he had been instructed.72

Sri Visvanath Cakravarty in his Stavamala Lahari has said, "O Madan

Gopala you are stayin in the jewel-bedecked temple situated under the

shade of the Kadamba trees on the bank of the Jamuna where you are

worshipped continously by Lalita, the one who gives pleasure to

Radhika. Let me also live near your temple."73

When this pastime of Madan Gopala became known, it generated great interest amongst the Vaisnavas.74

When Purusottama Jana heard the wonderful story he was overwhelmed

with joy.75

He wanted to send a consort for Sri Govinda but his attempts were all in vain.76

With an anxious mind he fell asleep one day and Sri Radhika appeared in his dream.77

She softly instructed Purusottama Jana, "send me to Sri Govinda as soon as possible.78

Everyone knows that the deity of the consort of Sri Jagannatha Deva in Cakravera is Sri Radhika.79

I have been living in Cakravera for a long time as Lakshmi Thakurani, but no one knows this."80

After revealing herself as Radhika and not Lakshmi Thakurani, she disappeared.81

After this vision Purusottama Jana rushed to Cakravera to see things for himself.82

In this context I shall narrate how Radhika remained at Cakravera. 83

I shall also narrate how Sri Gopala went from the place of Govinda to the South walking on foot.84

Sadhana Dipika mentions that Sri Gopala, the ocean of mercy, came to live in Sri Vrndavana, the abode of Sri Govinda, simply to give witness on behalf of Choto Vipra of Utkala. Gopala who is the lover of his devotees, still lives in Utkala. As Lord Hari is

capable of doing any

work or free to do no work at all, he is certainly able to travel on foor.85-86

The travels of Sri Gopala have been told elsewhere in detail. Now I shall narrate the travels f Radhika.87

Once Sri Radhika came to Utkala from Vrndavana to bless her faithful devotees.88

In the village Radhanagar in Utkala there lived a brahmin of South Indian origin.89

His name was Vrhad Vanu and as a devout vaisnava he was well known for his scholarship.90

Vrhad Vanu worshipped Radhika in the form of his daughter.91

Sadhana Dipika says that many stories are told about this incident even today. There it says that the devout Vaisnava named Vrhad Vanu lived in Radhanagar in Utkala. He served Sri Radha as his own daughter for a few years as an example of the mercy of Radha, and such mercy might not have been possible.92-94

I am not competent to describe the love of Sri Vrhad Vanu.95

He would consider a second to be an intolerably long period if he could not see Radha for she meant everythin to him.96

At an old age the brahmin expired and the king heard the news from the local people.97

The king of Kshetra, who was dearly devoted to

Lord Jagannath, went to Radhanagar to see the celestial deity.98

As the wise was considering what to do, Sri Radhika appeared in his dream.99

"Take me immediately to the temple of Jagannath and keep me there," said the deity. The king obeyed the order happily.100

With utmost care he stored Radhika in Cakravera the temple of Sri Jagannatha which was a beautiful place.101

Because she spent a long time in Cakravera everyone began to think she was Lakshmi.102

Because she was worshipped as Lakshmi, Radha gradually transformed

herself into the fullest form of Sri Lakshmi.103

Who can understand the divine pastimes of Sri Radha who lived in Cakravera as Lakshmi.104

When it was time to go to Vrndavana, she informed
Purusottama Jana
her desire.105

After receiving her command in his dream, the prince carefully and respectfully sent the image to Vrndavana accompanied by a large number of people.106

Everyone in Gauda and Utkala came to know that Sri Radha had moved from Sri Kshetra to Vrndavana.107

On the day Sri Radha entered Vrndavana, the ocean of happiness verflowed its banks. She was placed on the left of

Sri Govinda, creating a beatuiful sight.108-109

The beauty of Sri Govinda accompained by Sri radhika is beyond anyone's description.110

Thus Sri Radhika arrived in Vrndavana. This episode has been narrated by earlier poets.111

The details of this story can be found in Sadhana
Dipika and other
books, and whoever listens to this story can obtain
the power of divine
love.112

The appearance of Gopinath with Sri Radhika near Vamsivata was predestined by the Lord Himself.113

Most dear to the Gaudiya Vaisnavas are the deities

of Sri Govinda, Gopinath and Madan Mohan.114

The Gaudiya Vaisnavas knew that these three deities were their very lives, and they were captured by the Lord in these forms.115

Caitanya Caritamrta says that these three deities are the life of the Vaisnavas of Gauda. "Worship these three deities for they are my

Lords."116

Whenever Syamananda saw the deities he was overwhelmed and could not control his mind.117

His eyes also became satiated while beholding the deities of Radha Vinod, Radha Mohan and Radha Damodara.118

Lokenath, Gauranga, Gopal Bhatta and others were

all kind to Syama Sundara.119

Syamananda's emotions when he visited the tombs of te Gosvamis is beyond description.120

Ocassionally he went to Radha Kunda or Syama Kunda and met Sridasa Gosvami frequently.121

Who can describe the activities of Syamananda in Vrndavana?122

He passed his time happily with Sri Acarya Thakura and Sri Thakura Mahasaya.123

Srinvasa was satisfied by the uncommon endeavors of Syamananda.124

Who can describe the sweet disposition of

Srinivasa?125

He always meditated on the activities of the Lord as they were revealed in Navadvipa and Vrndavana.126

Who can describe his meditation on the pastimes of the Lord in Navadvipa?127

Srinivasa's power of meditation.

In a solitary place Srinivasa was one day meditating on Lord Caitanya's pastimes in Navadvipa.128

Navadvipa is a delightful place, loved even by demigods like Brahma.

All six seasons were present there continously.129

Navadvipa was adored with various kinds of flowers, blooming plants

and creepers and sounds of cuckoos and other birds

pleased everyone.130

Within Navadvipa there was a wonderful place known as Mayapur which could move all the sorrows of life.131

Srinivasa could visualise Lord Gaura Sundara sitting on a wonderful throne, surrounded by his dearest followers.132

As he abosrbed himself in that wonderful sight of the Lord and his companions, Srinivasa took some scented sandal wood paste and applied it to the body of the Lord.133-134

He decorated the Lord with a garland of different flowers and with a dedicated heart began to fan the Lord with a chamara.135

By drinking the nectar of the moon faced Gaura Candra, Srinivasa was overwhelmed and lost in himself.136

He could no longer stand erect and began to sway as tears of pure love fell from his large eyes.137

He at last lost his senses in emotional turbalence, and the Lord was pleased by the sincereity of his devotee.138

The Lord gave his garland to Srinivasa and the touch of these flowers sent Srinivasa swimming in an ocean of joy.139

When Srinivasa regained his senses of the external world he saw that the garland the Lord had given him was actually hanging around his neck.140

The beauty and fragrance of that garland was

beyond description. Bumble bees swarmed from all sides just to smell it.141

Srinivasa tried to hide the garland quickly but someone noticed it.142

Srinivasa was absorbed day and night in meditation on the Lord's pastimes in Navadvipa. He tried to keep it a secret.143

In the same way he floated pleasurably in the ocean of Lord Krsna's pastimes in Vrndavana.144

One day in spring Srinivasa was meditating on the particular pastime of Sri Krsna known as Holi.145

There is a place called Phalgunastha lila which is now known as

Phaghutola.146

It is a solitary, beautiful place with a continous cool breeze.147

The young kadamba trees surrounding the place resound with the sounds of cuckoos and the chatter of parrots.148

Bumble bees fly from flower to flower and innumerable peacocks and peahens dance frequently there.149

Deer and does roam freely there and Sri Radha and Krsna with sakhis used to watch them. 150

One of the sakhis of Sri Radha named Vrnda took the help of innumerable other gopis and arranged the necessary paraphernalia for the Holi festival.151 She gathered powders of different colors and tuned the vina and other musicial instruments.152

Sri Krsna, Sri Radha and the sakhis played an excited game of Holi in the Kunja groce.153

In divine mirth Sri Radha and her sakhis threw colored powder on the body of Sri Krsna.154

With the approving wink of the sakhis Srinivasa assumed the role of a maidservant and supplied powder to Sri Radha as he stood by her side.155

The beauty created by the love play of Sri Radha and Krsna could make hundreds of kandarpas faint.156

The sun was covered by colored powder thrown in the sky and the sound of the earth was deafened by the musicial instruments. Sri Krsna, the king of divine fun, also showered powder on everyone. 157-158

After drenching the gopis with colored powder mixed with musk and saffron he offered various excuses so the he could embrace and kiss them.159

Lalita and other sakhis were thrilled with joy as they watched the unique

Holu festival.160

When at last the sport came to an end, they placed both Sri Radha and Sri Krsna on a throne.161

Srinivasa, the maid servant took up the chamara and fnned Sri Radha

and Krsna to remove their exhaustion and thus his desires were fulfilled.162

When his service was finished he regained his external senses and discovered that his body was covered with Holi powder and there was no way to conceal it.163

The colored powder glittered on his body and its divine fragrnace drove everyone mad.164

In this way Srinivasa redularly meditated. Who can describe his enending love.?165

The service of Srila Narottama Thakura

As Narottama witnessed the loving activities of Srinivasa, he could

hardly contain the joy within his heart.166

Who can describe the ecstatic service Narottama rendered to Sri Radha and Krsna?167

One day Radha, Krsna and the sakhis were sporting in a grove.168

Just for fun, Sri Radha asked one of her attendants to bring various kinds of food there very quickly.169

Lalita and other sakhis happily and carefully prepared different types of food.170

Taking a hint from the sakhis Narottama - as a maid servant - begn to boil milk.171

When he saw that the milk was about to boil over he quickly took it off

the fire with his bare hands.172

Although his hands and fingers were scorched he did not notice, and he handed the milk over to the sakhis.173

The sakhis gave Radha and Krsna the milk and whatever remained was returned to Narottama. Just as he received the milk he regained his external senses.174

He glanced at his scorched hands, and although he tried to conceal them somenear near him had already noticed.175

Who can descirbe the divine activities of Narottama?176

His mind roamed continually in Navadvipa and Vrndavana and he kept himself constantly in the joyful company of

Sinivasa.177

Srinivasa and Narottama ocassionally visit Govardhana

Ocassionally Srinivasa Acarya and Narottma visited Govardhan.178

One day in a solitary cave in Govardhan they heard the sound of a flute which was so beautiful it could enchant the three worlds.

179

They became overwhelmed by the flute playing and could no longer keep their balance but tottered back and forth.180

When they entered that cave in Govardhan the fragrance of the body of Sri Krsna entered their nostrils. The boundless pleasure they derived from that scent left them both unconscious.181-182

When they regained their consciousness they saw a cowherd boy standing before them.183

The gentle boy had an attractive body, carried a stick in one hand and wore a beautiful turban on his head.184

Srinivasa caressed the cowherd boy and with a joyful heart asked him,
""My dear son, what are you doing here?" The cowherd boy replied, "I have come to protect you two."185-186

"You do not know that there are many dangers but we cowherd boys know everything."187

"From a distance I noticed that both of you were lying on the ground unconscious."188

"I left my companions and came here quickly and I have been standing here for a long time.189

"Now I am free from my anxiety and I will return to the pasture,"then the boy disappeared.190

Srinivasa wondered where that young cowherd boy had gone.191

Although he soaked with the nectar of his words, it is unfortunate that we do no know who he is.192

They continued to discuss the incident while they sat in the shade beneath a tree, ocassionally sighing or crying heavily.193

They passed that day in a sorrowful state of mind and at night by the

grace of Krsna, they fell asleep.194

In their dream Sri Krsna appeared with his dark blue complexion which charmed the whole world.195

He was dressed as a dancer with a flute in one hand and the beauty of his face put the God of love to shame. He smiled sweetly and said,

"You were charmed by the sound of the flute and smelling the fragrance

of my body you lost your senses, so I rushed here immediately."196-198

In the guise of a cowherd boy I gave you darshan and when you had composed yourselves I disappeared."199

Both of you were disappointed when I left so I have come again to bring you satisfaction."200

Then the Lord disappeared, their dream broke and they awoke with tears streaming down their eyes.201

Afte sometime they composed themselves, and as it was dawn they performed their usual morning duties.202

Sri Krsna performed many pastimes in Govardhan and the memory of these makes ones heart throb in joy.203

Visit to Sri Radha Kunda

Srinvasa and Narottama ocassionally visited Radha kunda where tyeh were glad to meet Sri Dasa Gosvami.204

How Dasa Gosvami favored them is beyond my power to describe.205

The affection shown them by Krsna Dasa Kaviraja

and other's also defies description.206

They were overwhelmed by affection, and they considered themselves fortunate to see the beauty of the kunda.207

With the sun on their heads one day Srinivasa and Narottama visited the Sun temple to worship the Sun God.208

Srinivasa showed Narottama the path by which Sri Radha would visit the Sun temple to worship the Sun God.209

Srinivasa had hardly spoken the words when they suddenly heard the sound of foot bells.210

The ecstatic joy they derived from that sound cannot be described.211

With pleasure they visited places like Nandargama,
Yavata, Varsana,
etc. The glory of these places cannot be
described.212

They plunged into the sea of pleasure in vrndavana and their mysterious revelations are beyond the scope of presentation.213

How the Gosvamis of Vrndavana graced Srinivasa and Narottama cannot be described for fear of the book becoming too long.214

Srinivasa takes the devotional scriptures to Gauda

The Vrndavana Gosvamis decided to send Srinivasa to Gauda as soon as possible.215

It soon became known everywhere that Srinivasa would take the books of the Gosvamis to Gaudadesha.216

Srinivasa would leave Vrndavana on the full moon night of the Bengali month of Agrahayana (Nov and Dec) and in Gaudadesha he would distribute the books in different places.217

How would the associates of Lord Caitanya bear the seperation of Srinivasa?218

"How will our hearts be consoled?" they said as tears rolled from their eyes.219

Even the learned Vrajabasis could not control themselves because
Srinivasa was the ight of their lives.220

Was there anyone who did not love Srinivasa?

Even the most

unfortunate people considered him to be their

light.221

His devotion gave immense pleasure to Sri Jiva Gosvami. One day Sri Jiva and the other Vrndavana Gosvamis assembled happily at the Govinda temple.222-223

They prayed to Sri Govinda, "O Lord, please bestow on Srinivasa the strength he will require to distribute these books."224

The moment they finished their prayers, a garland dropped from the neck of Sri Govinda for Srinivasa.225

With tears of love in his eyes the priest quickly took it and respectfully handed it to Srinivasa.226

He received the garland with utmost respect and affection for the Lord

and as a beheld the beautiful face of Sri Govinda he became impatient.227

He worshipped the deity again and again by touching himself to the ground and he could not stop the tears which flowed from his eyes.228

Everyone who saw the grace bestowed on Srinivasa from Sri Govinda praised both the Lord and his devotee.229

Sri Jiva and the others then settled the day that Srinivasa would leave for Gaudadesha.230

It was agreed that the fifth day of the bright moon night of the month of Agrahayana was the appropriate date for the commencement of the journey.231

Sri Jiva Gosvami sent Srinivasa to take leave of Dasa Gosvami.232

Dasa Gosvami's heart began to ache in anticipation of the seperation and his condition grew pitiful.233

Shouting the names of Svarupa, Rupa and Sanatana he rolled on the ground with tears streaming down his face.234

He was extremly weak as he had been eating only every three or four days.235

In his ill health he could barely tolerate a gust of wind, yet he regularly performed his religious rituals.236

He was so weak that he could not stand up after bowing to the deities on the ground. The devotees requested him not to bow

on the ground but he remained silent.237

He was very grateful when anyone assisted him and his devotion charmed even the demigods.238

With great pleasure he worshipped the Lord with a Govardhana sila and a Gunjamala given to him by the Lord. While absorbed in worship he forgot even his own existence.239

While singing nama kirtana Dasa Gosvami was oblivious to the passing of days and nights and ocassionally passed sleepless nights crying in ecstasy.240

Who can understand the sincerity of Dasa Gosvami who was always absorbed in meditation on the pastimes of Sri

Radha and Krsna and Sri Caitanya.241

When Srinivasa arrived at Govardhana he found that Dasa Gosvami was reading in a solitary place.242

Srinivasa fell at the feet of Dasa Gosvami, considering himself most fortunate.243

Sri Dasa Gosvami embraced Srinivasa, gave him a seat by his side and inquired about his well being.244

At that time Narottama and Syamananda also reached there and bowed at the feet of Sri Dasa Gosvami.245

Sri Dasa Gosvami inquired about their well being and then turned to Srinivasa.246 Srinivasa informed him of the decision made by the Gosvamis for him to go to Gaudadesha and Dasa Gosvami happily accepted the decision.247

He advised Srinivasa to be very careful while executing this service and then embraced him with tears in his eyes.248

He also embraced Syamananda and Narottama who bowed at his feet with utmost respect.249

The three devotees took leave from Dasa Gosvami whose affection for them is beyond description.250

At the time of their departure from Govardhan the mental condition of the three devotees was so touching that no one could restrain their

tears.251

Sri Krsnadasa Kaviraja and other advanced devotees escorted thm to Vrndavana quickly.252

Having recieved the news of their departure, other Vaisnavas assembled in Vrndavana.253

Sri Jiva welcomed th Vaisnavas and arranged for their accomodiation.254

Sri Jiva favored one fortunate gentleman of Mathura and ordered him,
"within three or four days Srinivasa will leave for Gaudadesha with the books. Arrange for his journey however you think best." On receiving

the order the man considered himself most fortunate.255-257

The Mathura gentleman ordered for carts and engaged an experienced man to act as the guide.258

He gave some money to te guide for travelling expenses and when everything was arranged he informed Sri Jiva Gosvami.259

The books were kept in four bundles and packed in wooden crates to protect them from the rain.260

Within those crates were the jewel like books of the Gosvami, the mere darshan of which could remove all sorrows.261

The name of each book was announced as it was placed in the box.

262

Sri Jiva told Srinivasa that he had included some of

his own writings but he had kept others which he would send later, when the editing was completed.263-264

Sri Jiva then took Srinivasa to visit Sri Madan Gopala.265

Seeing the beautiful deity of Sri Madan Gopala Srinivasa could no longer control his emotions and is heart trobbed in love.266

He could no longer control his tears as he prayed to the Lord for permission to leave and Sri Madan Mohan bid him farewell by some different gestures.267

The priest gave Srinivasa a garland from the Lord and innumerable people comforted him.268

Thereafter he visited the tomb of Srinivasa Gosvami. Who can described Srinivasa's emotions at that place?269

"O Prabhu Sanatana, you are the friend of all unfortunat men," cried Srinivasa as he rolled on the ground.270

Srinivasa was deep;y attached to the pure character of Sanatana

Gosvami although that character remained a mystery to others. Sri

Caitanya himself spoke respectfully about Sanatana to Ramananda at Nilacala.271-272

In Caitanya Caritamrta it is said that Rupa's elder brother is Sanatana and in this world there is no greater scholar.273

He renounced all worldly pleasures and was humble, detatched and

always absorbed in study.274

Mahaprabhu often told his followers that Sanatana Gosvami was his favorite devotee.275

As an ocean of love and mercy, Sanatana excelled all other devotees in his compassion towards unfortunate souls.276

In his book Sri Vilapa Kusumanjali Sri Dasa
Gosvami has said that
Sanatana is an ocean of mercy and a compassionate
friend of the down
trodden masses. "I am an ignorant and worthless
person and Sanatana
helps me drink bhakti rasa based on Vairagya. I
take refuge in
Sanatana my Lord."277

Sri Rupa Gosvami belongs to the branch of Sanatana Gosvami and others in that branch are Rajendra Gosvami, Krsna

Khaya Crahmacari, Krsna Misra Gosvami, Bhagavata Dasa Gosvami and others.278-279

Srinivasa Acarya was an admirer of the qualities of Sanatana as he sat beside Sanatana's tomb he could not stop the tears from his eyes.280

Somehow Sri Jiva pacified Srinivasa and took him to his own house.281

Thereafter Srinivasa visited the tomb of Rupa Gosvami with utmost self control.282

He bowed on the ground before the tomb of Rupa Gosvami and tears fell from his eyes.283

As he considered the great character of Rupa Gosvami, Srinivasa's heart

began to throb.284

The glory of Sri Rupa is endless and whoever describes that glory in any form can be praised everywhere.285

In Caitanya Candradaya Sri Kavi Karnapura
Gosvami states that Sri
Rupa Gosvami is the most suitable person as the
inheritor of Svarupa
and of Sri Radha, and he is the ultimate resting
place of Sri Radha. Sri
Rupa is the form of true love and devotion. Prabhu
Caitanya
empowered Sri Rupa to explain his own love and
devotion and

propagate that within the world. Prabhu Caitanya manifested his own lilas through Sri Rupa.286

Sadhana Dipika states that the followers of the bhakti cult must not keep the company with those who have divorced

themselves from Sri
Rupa's doctrine on love and devotion. Simply by
the grace of Sri Jiva,
one can understand the truths of his philosophy.
Again and again I
worship the lotus feet of Sri Rupa.287-288

In Prema Bhakti Candrika Sri Narottama says that
Sri Rupa has
occupied a place in the heart of Sri Krsna Caitanya.
"O Prabhu Rupa
when will you give me a place beneath your

when will you give me a place beneath your feet?"289

Sadhana Dipika also says, "O tongue, always sing the name of Sri Rupa.

O mind, always remember Sri Rupa, the personification of kindness. O head, always bow to Sri Rupa, the embodiment of grace.

Simultaneously remember to worship Sri Raghunatha Gosvami, the

unseperable for of Sri Rupa."290

The wonderful attributes of Sri Rupa Gosvami havae been described by learned men in various ways.291

If Rupa were not born in the Kali Yuga who would distribute love of

Krsna throughout the world? Who would renounce all pleasures,

worship Vrndavana and discuss the books of the the Bhakti cult? Only

the swans can seperate the milk from the water. Simultaneously who

could have understood the activities of Krsna in Vrndvana and who

could explain the love of Sri Radha and Krsna? Sri Krsna is pleased

with anyone who attempts to praise him through Rupa.292-295

Not only lay men but even Sri Caitanya himself liked to praise the

qualitie of Sri Rupa.296

It is well known that Sri Rupa Gosvami was the life of the associates of the Lord.297

A large number of the associates of the Lord tried to sing the glory of Sanatana and Rupa but could not describe them completely.298

All glories to Sanatana and Rupa - my very life who gave direction to
countless people. They were the only persons who
knew the Vaisnava
rituals.299

Within Vrndavana they were the resivors of natural love and mercy; they were oceans of kindness and friends of the poor. They were the foremost amongst devotees.300

Only Sri Rupa and Sanatana knew how to behave accordinf to the teachings of the Bhagavata and other Bhakti scriptures. All three worlds praised their character.301

The dust of their lotus feet cooled the earth from the scorching rays of the sun of Kali. They continually worshipped Sri Vyasa deva and the holy feet of Sri Radha.302

All glories to Sri Rupa and Sanatana, the jewel of all ascetics, who had unflinching devotion to Sri Radha and Krsna.

Giving up all worldly pleasures they sang the glories of the groves of Vrndavana and the feet of Sri Radha. Therefore these two brothers were gifts from Sri

Caitanya, the ocean of mercy, and in their absence I have become an

orphan.303-305

Who can describe the activities of Rupa and Sanatana? I have narrated them only briefly.306

Who can describe how Srinivasa prayed before the tomb of Rupa?307

Srinivasa received the mercy of Sri Rupa and left that place.308

Taking leave from Radha Damodara

Srinivasa next went to the temple of Radha
Damodara - the life of Sri
Jiva Gosvami - to take leave his leave. Srinivasa got
the favor of Sri
Radha Damodara, the source of divine rasa.309-310

How kindly Sri radha Damodara gave him permission to leave is beyond

anyone's ability to describe. Sri Jiva gave Srinivasa the mala prasad.311

When he realised the mercy of Sri Radha Damodara on Srinivasa, Sri Jiva's heart filled with ecstatic joy.312

After spending some time with Srinivasa, Sri Jiva requested him to take

Narottama and Syamananda to see Gopala Bhatta Gosvami. "From

here I shall go to the Govinda temple where I have some duties to perform."313-315

"A few hours after that I shall go there again and request everyone to give you permission to leave today."316

Having explained his plans, Sri Jiva left the Sri Govinda Mandir, he ordered the carts to be prepared for carrying the books to

Vrndavana.317

Quickly finishing his other duties, Sri Jiva went to Sri Bhatta Gosvami.318

Srinivasa, Narottama and Syamananda had also gone to Sri Bhatta Gosvami to take his leave.319

On their way they met Dvija Haridasacarya sitting beneath a tree in a solitary place with tears in his eyes.320

His body was emaciated and his life was waning. He continually cried out the name of Krsna Caitanya with heavy sighs.321

Srinivasa bowed at his feet and Haridasa Acarya embraced him tightly.322

Haridasa softly and affectionately told Srinivasa, "I know that early tomorrow morning you will leave for Gaudadesha.

You must obey what
I am going to tell you.323-324

Sri Dasa and Gokula Nanda are my two sons. Birth after birth they are your disciples.325

When you go to Gaudadesha you must give them initiation and teach them the most precious Bhakti scriptures.326

Srinivasa was struck by Haridasa's orders, but Haridasa reassured him in various ways.327

"You are not aware of your capabilities, but do not be ruluctant to follow my order.328 You will not be at fault for carrying out my orders."
In this way
Haridasa encouraged Srinivasa with sympathic
words.329

Haridasa Acarya had wonderful characteristics. I shall narrate how he went to Vrndavana.330

During the life time of Lord Caitanya many devotees came and went between Gauda and Nilacala and Vraja by the will of the Lord.331

Pandita Jagadananda went to Vrndavana and then returned to Nilacala via Gauda to meet Mahaprabhu.332

Prabhu's disciples in Gauda, Khetra and Vrndavana swam perpetually in an ocean of happiness.333

By the will of Sri Advaita, Mahaprabhu disappeared, plunging the whole world in a deep sea of sorrow.334

Being unable to bear the seperation of Mahaprabhu, Haridasa Acarya decided to leave his body. 335

He lamented so bitterly upon the disappearance of the Lord that he could not contain himself and continually sobbed.336

Nothing could pacify him and his heart burned continually in fire. He would roll on the ground shouting, "O Prabhu, where have you gone?"337

"Without Lord Gauracandra my life has become meanigless. I shall commit suicide by entering into the fire tomorrow morning."338

After making this final decision he fell asleep and Lord Gaurasundara appeared in his dream.339

The wonderful beauty of Mahaprabhu charmed the whole world and his effulgence dazzled the earth.340

Gold or thunder were no comparsion for his radiant beauty which curbed the pride of thousands of Gods of beauty.

341

His beautiful face conquered the glow of the full moon and nectar eminated from his gentle smile.342

How beautiful were his arms, chest and his long eyes. His movements put the elephants to shame.343

Overwhelmed in joy Haridasa rolled on the ground holding the Lord's lotus feet to his head.344

As a great lover of his devotees, the Lord could no longer check himself

and took Haridasa in his arms as he gently told him,
"My heart breaks at

your lamentation, but your decision is not proper.

Dearest Srinivasa,

who is the embodiment of my own love, will propagate the Bhakti

scriptures in Gaudadesha. Of course, you already know this, but you

should meet him and give him your mercy. You should make every

attempt to get you sons initiated by Srinivasa. By the grace of Srinivasa,

the desires of your sons will be fulfilled and their names will become famous in the sphere of devotion."345-351

"You will meet Srinivasa at Vrndavana but do not

waste any time; go to Vrndavana at once. I will always remain with you and ocassionally you shall see me."352-353

The affectionate Lord embraced his devotee Haridasa Acarya and then disappeared.354

When his sleep broke Haridasa felt disquieted, but as it was dawn he performed his morning duties.355

He called his sons and told them sweetly that he would leave that very day for Vrndavana.356

"Yoy are both very fortunate because Lord Caitanya has affection for you," said Haridasa.357

"My sons after sometime you must take initiation

from Srinivasa, the most favorite disciple of the Lord."358

Srinivasa will go to Vrndavana and later he will return to Gaudadesha to circulate the precious books of the Gosvamis."359

"Simply by seeing him you will understand his glory and from him you will attain the jewel of devotion which remains unobtainable even by the demigods."360

Afte speaking to his sons Haridasa Acarya left his home just as Sri
Caitanya had ordered.361

But eventually he began to sink into the ocean of misery. My heart aches as these incidents crowd my mind.362

Remembering hte characteristics of Sri Rupa and Sanatana Haridasa

would cry, and seeing his condition people were moved with pity.

363

The activities of Sri Haridasa Acarya should be described for one can attain pure devotion by remembering his name.364

However, a description of his life in Vrndavana cannot be elaborated for fear of this book becoming voluminous.365

Haridasa embraced Srinivasa again and again, bestowing his mercy.

366

But upon bidding farewell to Srinivasa he became perplexed and floated in his own tears.367

He embraced Narottama and advised him in various ways.368

Haridasa also embraced Syamananda and blessed him by wishing him all good fortune.369

The meeting of Vrajabasi Kanai and Srinivasa

Srinivasa and his associates tearfully took leave from Haridasa Acarya.370

On the bank of the Jamuna there was a solitary place with one beautiful tree.371

Under that tree a Brajavasi named Kanai worshipped Krsna.372

When Srinivasa appeared there and bowed to kanai, the Vrajabasi embraced him for a long time.373

He sadly admitted to Srinivasa that this would be

the last meeting.374

As the embodiment of love you will teach the Bhakti literature in Gaudadesha and easily free mankind from his sinful reactions.375

"You have received the mercy of Rupa and Sanatana. How luckly you are?"376

As they discussed the character of Rupa and Sanatana Kanai became restless.377

Kanai's love and respect for Rupa-Sanatana should be briefly narrated.378

Kanai's mother was an abode of affection who had great love for Rupa and Sanatana.379

Who can comprehend Kanai's activities for he spent his time with Rupa and Sanatana.380

He would lovingly bring Rupa and Sanatana to his own house and give them alms.381

Whatever was available - food, fruits or vegetable - he would give respectfully to Rupa and Sanatana.382

Once when Sanatana went to Kanai's house to beg for alms, Sri Krsna himself in the guise of Kanai gave alms to Sanatana.383

Kanai became famous everywhere because the Lord himself had assumed Kanai's form to please Sanatana.384

Everyone liked Kanai's associationand he became a

favorite friend of Rupa and Sanatana.385

When Sanatana and Rupa passed away Kanai decided to give up his life out of grief.386

By the wish of the two brothers his life was saved and after leaving home he travelled throughout Vraja.387

He decided to live beneath that tree on the bank of the Jamuna where he cried continually for Rupa and Sanatana, sometimes rolling on the ground. As he could not bear the seperation from his two friends, he grew totally indifferent to his own life.

388-390

Srinivasa was moved by the miserable condition of Kanai and with tears

in his eyes he took leave.391

- Thereafter Srinivasa went to Sri Bhugarba Gosvami and bowed at his feetby lying prostrate on the ground.392
- Sri Gosvami embraced Srinivasa affectionately and Srinivasa told him of the devotees he had visited.393
- Sri Gosvami consoled them and permitted them to take leave saying,

"tomorrow I shall go to the Govinda temple."394

- "I will bid them farewell, but my heart is about to break," thought Sri Gosvami. Tears rolled down his face.395
- Who can describe the deep affection Sri Bhugarba felt for Srinivasa,
- Narottama and Syamananda? He dedicated them all to the feet of Sri
 Caitanya.396

They bowed again to the feet of Sri Gosvami and travelled on with a heavy heart.397

Then Srinivasa went to meet Sri Bhatta Gosvami but on the way he met other Vaisnavas.398

The Three Vaisnavas bade blessings from those Vaisnavas and with their permission started through the groves.399

On the way Srinivasa and the others met Sri Jiva Gosvami and together then proceeded towards Gopala Bhatta's place.400

When they arrived they saw that Gopala Bhatta was

sitting in a lonely corner completely absorbed in the form of Sri Radha Raman.

401

Ocassionally he recited verses he had composed and those recitations charmed everyone.402

He would say, "O Lord of Vandira, you are decorated with peacock feathers and your body is smeared with sandal paste; you are the flirt of Vrndvana and your complexion is deep blue like the color of a full

bloomed blue lotus; you have tamed the great snake named Kaliya and

as the son of Nanda you are the emboiment of supreme joy. O lotus

eyed Govinda, Mukunda, you ae slender and beautiful. BE kind to a poor man like me."403 The behavior of Sri Bhatta Gosvami is beyond description. Knowing that Sri Jiva had arrived he eagerly looked towards the path.404

Sri JIva, Srinivasa and the others reached his house. They bowed to Sri Gosvami and Sri Jiva requested Sri Gosvami, "Please infuse Srinivasa with your complete strength."405-406

"Place your feet on Srinivasa's head so that he can easily reach Gaudadesha."407

"Bless him so that by curbing the pride of the hearetics he can easily distribute the books there."408

While considering Sri Jiva's request Gopala Bhatta prayed to Sri Radha Raman.409 It cannot be described how Sri Radha Raman gave his mercy to
Srinivasa and then permitted him to leave.410

Seeing the mercy which Radha Raman had bestowed on Srinivasa, Gopala Bhatta Gosvami affectionately brought mala prasad to Srinivasa.411

With tears in his eyes Srinivasa bowed again and again at the feet of Sri
Bhatta Gosvami.412

Sri Bhatta consoled him in a gentle voice and dedicated him to Sri
Radha Raman.413

Bestowing unlimited mercy on Srinivasa, Sri Bhatta Gosvami wished him all success.414

Sweetly he blessed Narottama saying, "Let Sri Radha Raman fulfil all your desires."415

He affectionately told Srinivasa, "May Sri Radha raman be kind to you."416

He embraced each of them and they all bowed at this feet.417

Sri Bhatta Gosvami turned to Jiva and said,
"tomorrow morning I shall
go to the Govinda temple."418

Sri Jiva and the others bowed again at the feet of Sri Gosvami and went

to meet Lokenath Gosvami. When tyeh arrived Sri Lokenath Gosvami

was sitting mesmerised by the beautiful face of Sri Radha Vinod.419 Sri Lokenath was greatly moved by afection when Sri Jiva arrived. 420

Sri Jiva bowed to him and spoke softly, "Tomorrow morning Srinivasa will leave for Gaudadesha."421

Lokenath turned to Radha Vinod and offered a pryer and then gave mala prasad to Srinivasa.422

In affection he told Srinivasa and other many things which cannot be narrated here.423

The three devotees bowed on the ground at his feet.424

With tears in his eyes and a heavy heart Lokenath Gosvami embraced each of them.425

Composing himself Sri Gosvami told Sri Jiva, "all of

them are in you care."426

In humility Sri Jiva bowed with the others at the feet of Lokenath and then they left.427

Thereafter they visited the deity of Sri Gopinath.

The beautiful posture
of Sri Gopinath had attracted the whole world.428

The hearts of the devotees were transformed by the beauty of Gopinath and their feelings defy description.429

Srinivasa requested Madhu Pandita and others to pray for the safe journey of Srinivasa.430

Madhu Pandita prayed to Gopinatha and gave a garland from Sri Gopinath to Srinivasa as a token of the permission

granted by the deity.431

To offer his respects, Srinivasa lay prostrate on the ground with tears of love in his eyes before taking leave of the deity.432

The devotees consoled Srinivasa and requested him to return to Vrndavana again.433

They also showered grace on Syamananda and Narottama but whay they said is beyond my power of description.434

The devotees of Gopinath embraced Srinivasa and the others in great love and then bowed at their feet by prostrating themselves on the ground.435

Madhu Pandita and the others assured Sri Jiva that at the time of

depature the next morning they would meet at the Govinda Mandir.

436

Then Sri Jiva told Srinivasa to go to the temple of Gopisvara.437

Srinivasa and the others went to Gopisvara mandir but Sri Jiva went to the Govindaji mandir.438

In the presence of the deity Sri Gopisvara, Srinivasa began to pray.439

Gopisvara was pleased with Srinivasa and assumed the form of a brahmin to bid farewell.440

The prayers of Narottama and Syamananda before Sri Gopisvara could move anyone's heart.441

Bowing respectfully to Sri Sankara Gopisvara, Srinivasa and the others slowly left.442

They visited the tomb of Kasiwara Gosvami where they paid their respectful obeisances.443

Who can describe the glory of Kasiwara Gosvami who originally installed Sri Gaura Govinda in Vrndavana.444

He placed the deity of Gaura on the right side of Sri Govinda and the beauty it created charmed anyone.445

Subdued by the love and devotion of Sri kasiwara, Sri Caitanya had come to the western province.446

Sri Sadhana Dipika says, "I worship Sri Kasivara Gosvami whose power of love and devotion brought Sri Caitanya to

western India as a deity."447

It is well known that Kasivara was the favorite associate of Mahaprabhu and that Rupa and Sanatana always appreciated his qualities.448

Recalling the wonderful qualities of Kasivara, Srinivasa became restless.449

He bowed again and again before the tomb of Kasivara, lying on the ground with a heavy heart. Thereafter Srinivasa tearfully visited the tomb of Raghunatha Bhatta.450-452

One's wars can be cooled by hearing the qualities of Raghunatha Bhatta Gosvami.453 He was a scholar in all scriptures and had learned everything simply by hearing the holy book. For this quality he was appreciated even by Vrhaspati, the guru of the demigods.454

His recitation of the Bhagavata was unparalleled, and even great sages like Vyasadeva would have derived pleasure listening to it.

455

His devotion astonished even the demigods. In this way Srinivasa praised the glory of Sri Bhatta.456

After prostrating himself on the ground before Sri Bhatta's tomb, Srinivasa and the others left for Govinda temple.457

Srinivasa felt overwhelmed while beholding the Govinda deity. Then he

started home with Sri Jiva.458

Feelings of love swelled within him and forgetting himself he began to sing songs he had composed.459

In one song, Sri Radhika had seen the beauty of Sri Govinda and she was describing it to her sakhis.460

"Who has scuptured that moon-like face and who had sculptured those

two eyes. Only my heart knows how I feel when I see it. Who has

shaped his earrings, cut carefully in gems? My meditation is fixed on

them. A gold ringed pearl is on his nose and it looks like a white moon-

like flower is surrounded by lightning and smiling from behind some

clouds. His forehead is decorated with tilak of sandal paste and

- beautiful paintings. He shines within my hart, yet my heart aches
- because I cannot behold that beautiful face to my full satisfaction. If
- God had given me the power I could continually enjoy his sweet voice.
- His arms are stronger that the trunks of elephants and his fingers are
- colored with cinnabai. My youthful body longs for the touch of those
- fingers. His graceful movements rival the gait of an elephant. In the
 - humble opinion of Srinivasa, he is an ocean of beauty created by providence.461-468
- Srinivasa could no longer contain himself and cried passionately, "what beauty I have seen."469
 - With extreme affection and care Sri Jiva Gosvami consoled Srinivasa and took him home.470

Srinivasa remained in his own house while narottama and Syamananda went to theirs.471

He had spent the entire day meeting many Vaisnavas and deities, but in the night he began to lament.472

Lifting his hands to the sky he called out,
"Providence has deprived me
of this pleasure."473

"Shall I, a worthless person, ever again see the deities of Govinda,

Gopinatha, Madan Mohan, Radha Vinod, Radha Mohan and Radha

Damodara? Will Prabhu Sri Gopal Bhatta ever bring me back to

Vrndavana or give me the opportunity to serve his feet again?"

474-476

Shall Lokenath Gosvami, the incarnation of kindness, bestow his grace on me again?"477

"Catching hold of the hair of this sinner, will the gracious Bhugarba
Gosvami ever bring me back again?"478

"Will Raghunatha Dasa Gosvami, the embodiment of kindness, fulfil my desires again?"479

"Sri JIva Gosvami is the light of the poor and the unfortunate people, shall I ever see his feet again?"480

"O the associates of Prabhu Caitanya, will you ever bring such an unfortunate man as me to Vrndavana again and allow me to enjoy your company?"481 His voice became choked with lamentatin and tears flowed down his face.482

The lamentation of Narottama melted even the wood and stone.483

Who can describe the lamentation of Syamananda?484

The thought of impending seperation made each of them restless and they could not sleep.485

The anxiety which tore the heart of Srinivasa is known only to Sri
Govinda.486

By the will of Govinda Srinivasa fell alseep in the late hours of the night.487

In his dream Sri Govinda left the temple and went to Srinivasa, walking with the gait of an elephant.488

Defeating the beauty of collyrium or the lotus flower, Sri Govinda's beauty put hundreds of gods to shame. He was asorned by jewellery and wore the feather of a peacock on his ehead. He had long eyes and his body was well designed. the beauty of his face defeated the beauty of hundreds of moons.489-492

For his own pleasure Sri Govinda deva told Srinivasa smiling, "O Srinivasa, stop lamenting for it is causing me grat pain."493

Do you not know that you are the embodiment of my love and I am always with you?"494

"I have expressed my desires through Rupa and Sanatana."495

"Through your distribution of these books I shall destroy the grief of mankind and give them the wealth f love."496

"I promise I shall accept anyone who takes shelter in you."497

"Whoever becomes your disciple shall be very fortunate; you shold take them with you and perform san kirtana."498

"Never worry about anything. From time to time you will see me in this same eay."499

Having consoled Srinivasa, Sri Govinda then transformed himself into Caitanya Mahaprabhu.500 Srinivasa could not contain himself as he begged for a hundred eyes to see the form of the Lord.501

He worshipped the Lord's feet by fallin on the ground and Caitanya placed his feet on Srinivasa's head.502

The Lord embraced Srinivasa and bid him farewell for his journey to

Gaudadesha. Then he abandoned his Caitanya form and entered the temple.503

Upon the disappearance of Sri Govinda, Srinivasa became emotionally torn and when his sleep broke he saw that it was dawn.504

After performing his morning duties grief stricken Srinivasa excerised his patience and sat alone in a solitary place.505 Sri Narottama and Syamananda came there.506

Together they all went to Sri Jiva Gosvami.507

Directly they all went to Sri Govinda Mandir.508

The Vaishnama Mahantas had assembled there.

Their names are
mentioned here for the welfare of the readers.509

Sri Bhatta Gosvami, the most kindhearted.
Bhugarva and Lokenath
Gosvami, the abode of good qualities.510

Sri Madhava, Sri Paramananda Bhattacarya and Sri Madhu Pandita, who all had sparkling characters.511

Premi Krsnadasa, Krsnadasa Brahmacari and Raghava Pandita, the owners of love and devotion.512

Yadava Acarya, Narayana the fortunate, Sri Pundarikshya, Govinda, Ishana.513

Sri Govinda, Bani Krsnadasa the benevolent, and Sri Uddhava, who would ocassionally travel to Gaudadesha.514

Dvija Haridasa, Krsnadasa Kaviraja and Sri Gopala Dasa, whose performances are miraculous.515

The names of all the Vasinavas who came there cannot be given here.

Vrajabasis also assembled at the abode of happiness.

516

With great pleasure Sri Jiva Gosvami, Krsna Pandita and others brought forward the jewel-like books in the presence of all.517

Taking the permission of all te devotees, they

loaded the books on the carts.518

When the crates of books had been carefully secured everyone gave permission for the carts to start.519

The cart driver started the cart at an auspicious moment and those who followed or proceeded the carts were most fortunate.520

A competent person was ordered to walk before the carts to guard it.521

In this way the carts moved towards Mathura and the Gosvamis followed it for some distance.522

With heavy hearts they called farewell to Srinivasa.523

He offered his respects to the gosvamis but started his trip with a heavy and anxious mind.524

Sri Jiva Gosvami and a few other learned men accompanied them up to

Mathura.525

The remaining mahantas returned to their respective houses. Who can describe their intense feelings of seperation?526

The people of Mathura were jubilant when the carts arrived but that episode cannot be described as the book would become too voluminious. What fun there was in Mathura that day.527-528

They passed the day and night singing the glories of Sri Krsna and left
Mathura the following morning.529

Sri Jiva Gosvami travelled some distance with them but sank in an ocean of sorrow at the time of farewell.530

While embracing Srinivasa Acarya Thakuta he began to cry bitterly.531

Entrusting Syamananda and Narottama to Srinivasa, Sri Jiva bid them all farewell with a heavy heart.532

He embraced Narottama but their discussion cannot be described.

533

Out of affection he dedicated Syamananda to Srinivasa but while embracing Syamananda Sri Jiva could no longer hold his composure.

534

Krsnadasa Kaviraja, Pandita Raghunatha, Sri Gopala, Madhava and others also lost their composure and drenched Srinivasa and the others with tears.535-536

Their mutual exchange of respect and love is beyond description.

537

Vaisnava Grihasthas and other good men of Mathura also cried as they witnessed the parting scene.538

With tears in his eyes Srinivasa offered each person the respect due him.

Finally taking leeave from the other devotees
Srinivasa started his
journey and the others bid him farewell and
returned to their
houses.539-540

Sri Jiva and others returned to Vrndavana sincerely

praying for Srinivasa's safe journey.541

Srinivasa, Narottama and Syamananda moved cautiously towards
Gaudadesha with the holy books.542

Whoever hears the story of Srinivasa's journey to Gaudadesha gets the jewel of devotion.543

Remembering the gracious feet of Srinivasa Acarya,
Narahari dasa
narrates the Bhaktirtnakara.

BHAKTIRATNAKARA

CHAPTER 7

All glories to Sri Krsna Caitanya, the friend of the poor. All glories to Nityananda the ocean of mercy and all glories to Sri

Advaita, the abode
of all good qualities. Glory to Sri Pandita
Gadadhara the embodiment
of love. Glory to Sri Pandita Srinivasa, the
distributor of that love and
glory to Vakresvara, Sri Murari and Haridasa.1-3

Glory to Sarva Bhauma, Kasi Misra and Ramananda; glory to Vasudeva Ghosh and Madhava and Mukunda.4

Glory to Dhanajaya, Sri Svarupa Damodara, Narahari, Gouridasa, Kasiswara.5

Glory to Gadadhara Dasa, Sridhara, Vijay and glory to Suklambara Brahmacari and Sri Sanjay.6

Glory to Bhatta Gopal, Rupa and Sanatana. Glory to Raghunatha Dasa who is the life of the poor.7

Glory to Sri Bhugarva, Lokenath, Sri Raghav and glory to Raghunatha
Bhatta and Acarya Yadava.8

Glory to Sri Jiva the abode of all desirable attributes and glory to Kaviraja Krsnadasa the kind hearted.9

Glory to Srinivasa Acarya Thakura and glory to Narottama whose grace was boundless.10

Glory to Syamananda whose former name was Dukhi Krsnadasa and who had a magnigificant character.11

Glory to all the vaisnavas, the abodes of kindness by whose favor all desires are fulfilled.12

Glory to the listeners for they are the abode of all good qualities. Now

please listen attentively to my narration.13

Speaking the name of Sri Gauranga, Srinivasa travelled towards Gaudadesha with the books.14

With him was Narottama who was non different from Srinivasa in every way, and also his most beloved Syamananda.15

With Narottama and Syamananda, Srinivasa travelled happily without any trouble.16

From time to time he met groups of pilgrims going to Nilacala and travelled with them through the forest.17

Srinivasa followed the same route which Sri Caitanya had travelled on his way to Nilacala.18

Srinivasa requested various pilgrims to point out the

places where

Caitanya and his companions had stayed and then he personally visited each of those places.19

It was a pleasure to travel through the forests and they experienced no trouble whatsoever.20

To prevent this book from becoming voluminious we will not describe the various countries and villages through which Srinvasa passed.21

Soon the news apread that a rich man was going to Nilacala with immense wealth.22

A band of robbers maintained by King Hamvira came to know from an astrologer that the carts were filled with priceless jewels.23

They informed the king that a rich man was carrying priceless jewels on his cart.24

The king was quite happy to receive the news from his bank of robbers.

The activities of that king shall now be narrated in brief.25

Vira Hamvira and his thieves were a source of constant threat to people of Visnupura.26

His various misdeeds were countless as we have learnt from other professional storytellers.27

King Hamvira ordered his undomitable robbers to prepare themselves,

attack the cart and bring the money to the palace secretly. "Threathen

them, but do not kill anyone," ordered the king.28-

On the order of the king the robbers left in a large group which roused fear in the hearts of the innocent people of Visnupura.30

Just like the king, this bank of robbers enjoyed dacoitry immensely.31

Far outside Vana Visnupura they spotted Srinivasa and followed him at a distance.32

Srinivasa decided to enter Visnupura via Pancakuti.33

Srinivasa was pleased that he had reached his own country without any trouble; he had no idea that the king of Visnupur was a wicked person.34

He stopped in a large village in the forest near the capital which was known as Vana Visnupur.35

They prepared and ate their meals during the daytime and spent half the night singing the names of Sri Krsna.36

When they lay down tht night they all fell into a deep sleep.37

The honest villagers wondered if Krsna would save these rich men.

"They are sleeping without anxiety but out of fear of the king we cannot

warn them. Our king is a wicked man who sends his band of robbers

near and far even for a little money," said the villagers.38-40

They wondered how this rich man had safely travelled so far with a cart

load of wealth.41

Someone suggested, "This rich man is a pious person and for that reason the robbers would not touch him."42

Someone countered, "No the robbers are certainly following them, who knows when they will strike."43

The village people spoke quietly and stayed in their houses. Meanwhile the robbers were actively designing a plan to steal the cart.44

One thief said, "Dear robbers, we had better design a good plan and act accordingly. If we fail this mission we will be ridiculed in the society of thiefs."45

They decided to strike near Tamaragarama but their

first attempt failed.46

They tried again one night near Raghunakhtur but their courage failed

them. But when Srinivasa was near Vana Visnupur the thieves felt

enough courage to carry out their plans because it was so close to their home.47-48

If we steal these carts today and deliver them to the king he will be pleased; otherwise he will kill us all said one of the thieves.49

They joined together to worship Goddess Chandi by offering her goats, sheep and buffaloes.50

Bowing at her feet they prayed, "Please grant us success and save us."51

Then they sent out a scout to determine their whereabouts and security of Srinivasa's camp.52

The scout found them all sleeping and informed the others that this would be the most appropriate time to strike.53

The robbers came, disguised but easily took the carts and went deep into the forest.54

At the end of the night they reached Vana
Visnupura and narrated their
story to the king as they handed the great wealth.55

As news of the robbery spread the wise inhabitants of Visnupura lamented and discussed the incident amongst

"Our wicked king has committed a great sin," said

themselves.56

one man privately to another.57

"This traveller was gong to Khetra to visit Lord Jagannatha with his wealth from Vrndavana."58

"The wicked king has given trouble to a pious man and therefore the king will be punished."59

Another person sobbed silently in anticipation of the forthcoming misfortune of the entire Vana Visnupura.60

"In the land of Bharata there is no king as wicked as this one. Who will punish this sinner?"61

Another man said, "Because of his bad habits the king will certainly suffer in hell and will never be saved."62

"Everything about this man is bad; I wonder who can save him?"63

"Only Lord Narayana can bring good to such a person. Just see how he favored me the entire Kali Yuga which is beyond anyones's power of description."64

"Although Jagai and Madhai were born in a brahmin family of Navadvipa their activities were notorious."65

"In this Nadia lila Lord Narayana delivered these two notorious brothers who were once demons amongst the inhabitnts of Nadia."66

"Both man and demigods praised Gauranga for delivering the two brothers."67 "Jagai and Madhai turned into great devotees. Who can describe the Lord's transcendental activities?"68

"Lord Krsna Caitanya is God himself and he has given the living biengs the jewel which is sought even by Brahma.69

"But Lord Gauranga disappeared in Nilacala. Now who will deliver this wicked king?70

Someone said, "listen brothers, this wicked king will be delivered by a true devotee of the Lord himself.71

But another man replied, "No it is utterly impossible to get darshan of such a devotee here. Why should a person come to this land of sinners?72

A scholar answered, "the scriptures say that the true

devotee is always
prepared to travel through the lands of the pious
and impious and by his
magnanimity he delivers mankind from
damnation.73

"The Lord accomplishes his will through his devotees; not a single desire can be fulfilled without the mercy of such a true devotee."74

"I hope some true devotees appears in Visnupura," said one wishful man.75

"By his grace alone will the wicked ways of the king be changed. When Vira Hamvira becomes a Vaisanva sorrow will be removed from this place."76

The pious people prayed to the Lord to destroy the

king's wickedness.77

While the honest people were praying the king's reformation, the king himself was happily receiving the stolen goods.78

Praising the robbers for their bold achievement, the king gladly rewarded them with clothes and jewels.79

King Vira Hamvira thought the carts belonged to western India. "On

many occasions I have obtained great wealth but never before have I

felt so satisfied about it. Certainly these carts must be filled with priceless jewels."80-82

He looked greedily at the crates and tore them open with his own hands.

There in he found the priceless, jewel-like books of the Vrndavana Gosyamis.83 The sight of the bools struck the mind of the king with wonder and as he stared at them unflinchingly his heart began to change.

84

In amazement the king called the astrologer and asked, "How did you calculate the arrival of this cart?"85

The astrologer replied, "My dear king in my calculations I found that the carts would contain priceless jewels."86

"Do not be afraid said the king, your calculations are correct."

87

"They are not false, there is no doubt that these books are like jewels in all respects."88

"The receipt of such books is certainly my good fortune." Then he turned to the robbers.89

The king anxiously demanded, "Did you kill anyone, tell me the truth?"90

"They were all sleeping and none of them knew we stole the carts," said the robbers in self defense.91

"You ordered us not to kill and in fact we had no need to kill for we stole the carts without anyone knowing."92

The king was relieved when he heard that and turned to his brahmins,
"All of my misdeeds are bout to go on trial."93

"I have given sorrow to some great man and I shall certainly be burnt in

the fire of his anger."94

"If I get the opportunity to meet the man who possesses these books I shall take refuge at this feet."95

"Although I am a sinner, I am sure he will forgive me."96

The king dispatched several men in search of the pious man travelling with the cart and menwhile protected the carts and the books with great care.97

When the queen heard about the books she was extremely anxious to see them.98

The presence of the books within the palace added a kind of brillance to the environment.99

Bright and happy days dawned over Visnupura and a positive

transformation came in the hearts of the evil minded people.100

King Hamvira longed for the day when he would meet the man who owned the books.101

While the king was once thinking about the books the Goddess of sleep descended on his eyes.102

In his dream the king saw a beautiful man with golden complexion and magnificant features.103

With a smile on his moon-like face the man told the king not to worry for his desires would soon be fulfilled.104

He will be pleased with you because you are his dedicated servant life

after life, said the man in his dream.105

The dream vanished and the man disappeared; when the king's sleep was broken he began to cry.106

He shouted over and over, "what have I seen?" and looked around him.

No one could understand his behavior.107

The lamentation of Srinivasa

After the robbers had carried away the books Srinivasa's sleep was suddenly broken.108

At dawn Srinivasa and the othrs searched here and there for the books.109

Failing to find the carts they cried as though they had been struck

down.110

Narottama decided to commit suicide and Syamananda declared he would enter into a blazing fire.111

How can I describe the pain of Srinivasa?112

The other men travelling in their party decided they would never return to thieir homes again.113

News of the robbery was circulated everywhere.

Srinivasa and the others were plunged in an ocean of grief.114

When they recovered from the initiative shock they began to discuss what to do.115

Suddenly a certain voice told Srinivasa that he would find the books in the palace of the king of Visnupura, he should go at

once and meet him.116

Srinivasa felt joyful and he simultaneously noticed auspicious signs around him.117

Realising that these signs had come from Prabhu himself, Srinivasa sent Narottama to Kheturi to obey the orders of Prabhu Lokenath. He sent Syamananda to Utkala via Ambika.118-120

"If the books are found I shll inform you and we will meet again, do not be worried," instructed Srinivasa.121

Srinivasa bid farewell to his two friends but who can describe their anxiety upon partine.122

On the order of the Acarya they went to Kheturi

with anxious minds.123

Who can understand the activities of Narottama?

His first mission was
to infuse spiritual strenght in Sri Santosh.124

Upon meet Narottama the people of Kheturi gave up their grief and misery.125

Srinivasa visits the king's palace.

Arrangements were made for Narottama and Syamananda to live in a solitary place. When the wise men of Kheturi heard about the theft of the books they became very sorry.126

After bidding farewell to his two close friends Srinivasa felt morosr.127

Leaving his travelling companions in one place Srinivasa travelled

alone to Vana Visnupura.128

Who can understand the heart of the mahanta who travelled alone in search of the books.129

People who saw him wondered, "why such a beautiful person has come to Visnupura."130

"Is he a demigod or an incarnation of the Supreme Lord? Everyone is moved by his physical chaarm."131

With a sense of excitment people came forward to meet Srinivasa.

132

Sri Krsna Vallava, the son of a brahmin, felt feelings of divine love when he saw Srinivasa.133 He took Srinivasa to his own home in the village Denuli and dedicated himself at the feet of the Acarya.134

The Acarya asked many questions and Krsna Vallava answered then as well as he could.135

When he learned that the king regularly listened to the recitation of the Srimad Bhagavatam, the Acarya and Krsna Vallava went to the royal court.136

When the king saw Srinivasa Acarya he spontaneously rose from his seat and touched the ground before Srinivasa's feet, considering himself a fortunate man.137

The king offered Acarya Thakura a magnificant seat, but Srinivasa told the king not to ask him questions.138

The Acarya said, "O king, when the Bhagavata recitation is com; plete you may ask me any questions and I will answer them." 139

"We shall do as you desire," said the king as he thought secretly that this man must be the owner of the books.140

"It is my good fortune that he has visited me, so I shall dedicate muself at his feet."141

As the king comtemplated his position and stared at Srinivasa Acarya,
Srinivasa finally spoke.142

The king's heart had been purified simply by seeing Srinivasa and he wished to learn the correct commentary of the Bhagavata.143

"Respected Sir, I wish to hear the explaination from you," said the king.144

Srinivasa at once understood that the evil desires of the king had been purged.145

"Which portion of the Bhagavata do you want to hear?" asked Srinivasa.

"Please recite the portion of Bhrmara Gita," replied the king.146

Srinivasa was pleased with the king's suggestion and one of the king's readers brough the book to Srinivasa.147

Srinivasa Acarya recited very carefully and diligently revealed the true mystery of the Bhagavata.148

Tears rolled down the cheeks of each person who

heard the recitation and the king himslef became overwhelmed.149

The king's pundit, Sridasa Cakravarty, also became emotional as he listened.150

Those who heard the recitation shared their loving emotions with others.151

The Acarya himself became lost in a trance.152

King Hamvira fell at the feet of Srinivasa and although the recitation had been completed the king could not check his emotions.153

When he regained his composure the king thought,
"I have committed a
great sin against this man."154

In humility he cried again and again and grew impatient.155

King Hamvira arranged a solitary place for Srinivasa Acarya to stay and met him in the evening.156

Bowing at the feet of the Acarya King Hamvira folded his hands and asked, "O master, please tell me the reason you have come here."157

Srinivasa's heart bounded with joy as he replied,
"please listen for I can
tell you the reason in brief."158

"Lord Sri Krsna, the prince of Vraja completed his pastimes in Vrndavana but purposely reappeared with those companions in Navadvipa."159-160

"The activities which the Lord revealed in

Navadvipa cannot be described even by the demigods like Siva.161

"He was the personification of the truth of te scriptures and he intoxicated the entire world with san kirtana."162

"With many associates he led the life of a householder for sometime and then he accepted sannyasa from Kesava Bharati."163

"He became known as Sri Krsna Caitanya and simply to deliver mankind from damnation he travelled as a pilgrim to all the holy places."164

"For the pleasure of his devotees the Lord lived at Nilacala, the home of the active Brahma (Jagannatha)."165

"Two of the favorite devotees of the Lord were ministers of the king of Gaudadesha. They were wealthy men and also great scholars."166

"Their names were Rupa and Sanatana. Renouncing everything they went to Vrndavana."167

"On the order of Caitanya Mahaprabhu they lived in Vrndavana and following the directions of the scriptures they rediscoved the holy place sof Vraja."168

"They wrote many nectarine books on the life and pastimes of Lord
Krsna and in those books they revealed his Braja
Lila."169

"They also wrote commentaries on the Srimad Bhagavatam and other holy books."170

"Being ordered by those masters, I the most

incompetent person born in Gaudadesha went to Vrndavana."171

"I became a disciple of Gopala Bhatta Gosvami and studied the books of the Gosvamis."172

"Sri Jiva Gosvami and other wise Vaisnava devotees entrusted me with the task of propogating the books in Gaudadesha."173

"Although I reached this country safely with the books they were silently stolen in the dead of night at a place not far from here."174

"We made every endeavor to find the books and searched patiently in all places."175

"Within my group there was a prince named

Narottama who was not only a great scholat but a renunciate of worldly affairs.176

"Also in my party was a wise man named Syamananda. I sent them both to their respective countires."177

"In a place not far from here I have kept the rest of my group who are all residents of Vraja."178

"I have travelled everywhere in search of these books but when I learned that you were fond of hearing the recitation of Bhagavata I came to your palace."179

"Now I have told you what little I know. What more can I say?
Regarding the disappearance of the books my heart is nearly broken."180

Hearing the sweet words of Srinivasa the king fell at his feet and in remorse, he burst into tears and sobbed, "I am the king of the robbers and I have committed numerous misdeeds."181-182

"O my master, I got the news through a messenger that you were travelling through the forest."183

"The prospect of getting money from travellers always gladdened my heart. I asked the astrologer to calculate the wealth you wee carrying and his calculations were fully correct."184

"The astrologer said, `a very rich man is carrying precious jewels and you can steal them with very little endeavor'."185

"Since I believed the astrologer, I sent the robbers to

steal the carts but ordered them not to kill anyone."186

"The thieves easily took the carts but when I saw the crates I was filled with happiness."187

"I tore open the crates but when I saw the jewel-like books my mind was transformed."188

"I was anxious to find the owner of these books so I sent a man in search of you."189

O my master, you are the Lord himself and the savior of the down trodden. Somehow you have come here to bless this worthless person."190

"The moment I saw you, I dedicated my life at your feet. O master,,

please forgive my crimes and have mercy on me.191

"Please do not dislike me because of my great sins and perscribe for me a path of liberation."192

The king fell at the feet of Srinivasa and drenched him with tears.193

Realising the depth of the king's anxiety Srinivasa
Acarya immediately
blessed him.194

Night grew to a close as they discussed various subjects and the ocean of love overflowed its limits.195

The king brought Acarya's men to Visnupura and arranged comfortable lodgings for them.196

Acarya Srinivasa bathed and upon the earnest

request of the king they went to see the books.197

Srinivasa's ecstasy was boundless as he retrieved the books.198

The king arranged for the worship of the books and then took the Acarya into his inner apartments.199

The queen was overwhelmed with joy when she got the darshan of Srinivasa Acarya.200

She bowed at the feet of Srinivasa and cried emotionally because of her good fortune.201

After blessing the queen Sri Acarya and the king walked together to the Acarya's lonely house.202

Falling at Srinivasa's feet the king repeatedly

lamented, "my mind is too disturbed because of the misdeeds I have committed."

203

But Srinivasa understood the king's state of mind and reassured him saying, "Do not be concerned. I dedicated you to the feet of Sri Krsna
Caitanya. Always worship those two lotus feet,
Considering yourself a sinner, you should continually sing the Lord's nane in san kirtana."204-

206

Srinivasa had removed the king's grief by speaking the Hari Krsna mantra into his ear.207

Srinivasa continued with a sweet voice, "always be attentive to hear and sing the holy name."208

"Sri Krsna Caitanya, the savior of the world gave this nama mantra to mankind for its welfare.209

"Dear king, after you have studied the books of the Gosvamis I shall give you initation in Radha Krsna mantra."210

Thereafter Srinivasa pacified the king by describing the different methods of devotion.211

With joyful hearts the king and his family dedicated themselves to the feet of Srinivasa.212

Soon the story of the stolen books and their recovery as well as the deliverance of Vira Hamvira was known everywhere.213

Sri Krsna Vallava, Dasa Cakravarty and others took

refuge at the feet of the Acarya.214

a river of happiness flowed through Visnupur and the Goddess of devotion appeared in every house.215

Forgetting all other affairs the people of Visnupur absorbed themselves in thoughts of Sri Krsna Caitanya, Nityananda and Advaita.216

They were intruiged by the names and characters of great masters like
Gadadhara, Srinvasa and others.217

Their thirst for meeting he Vaisnavas increased and they longed to see
Navadvipa and Vrndavan.218

The joy they derived from singing the glories of Srinivasa is beyond my

power of description.219

Considering themselves most fortunate they held continous nama sankirtana.220

In a moment of excited emotion the king approached Srinivasa Acarya with foldedhands and said, "O master, you have removed all our sorrows and given us a jewel rarely obtained even by demigods."221-222

"O master, by now everyone knows that the books were stolen, please send a letter to Vrndavana informing the Gosvamis that the books were recovered and the robber was subjugated. This is my humble request."223-224

"Also please request the Gosvamis to forgive this sinner."225

"Also please, send a similar letter to Sri Thakura Narottama and Syamananda wherever they are."226

The Vrajabasis guards of the carts return to Vrndavana

Upon hearing the request of the king the Acarya informed him thathe had already written the letters for that purpose and showed the king a copy.227

The king was satisfied by the letters, and Srinivasa further told him that the men who had accompanied the carts would soon return to Vrndavana.228-229

The Acarya handed the letters over to the men and advised them in

their travels. The king showed his respect to those men by prostrating himself on the ground. 230-231

The king packed those same carts which had brought the books with different gifts of Sri Govinda, Gopinatha and Madan Mohan. There were also gifts for the others.232-233

With all those gifts the men took leave of everyone and started for Vrndavana.234

They returned to Vrndavana with their cart load of gifts and went first to deliver a letter to Sri Jiva Gosvami.235

When they narrated the entire episode in detail, the gloom which had settled over Vrndavana was removed 236

Sri Jiva received special news from Srinivasa and

happily prayed for his welfare and the welfare of the others.237

He distributed the presents of King Hamvira to their proper places.238

Receipt of that letter from Srinivasa kept Sri Jiva in a state of continous pleasure.239

King Hamvira then arranged for the letter of his master Srinivasa to be delivered to Kheturi.240

Thakura Mahasaya and Syamananda were sitting in a solitary place, overwhelmed with sorrow.241

When the messenger reached Kheture he inquired, "where is Sri

Thakura Mahasaya? Please inform him at once that a messenger has

come from Vana Visnupura with a letter from Sri Acarya."242-243

Someone ran to Narottama with the news. "A man has come from Vana Visnupura carrying a letter from Sri Acarya." What pleasure those words gave him.244-245

When the messenger was brought before
Narottama, Thakura
Mahasaya inquired about his welfare. The
messenger replied that
everything in Vana Visnupura was alright.246

Syamananda embraced the messenger with tears of joy and the messenger eagerly brought forth the letter and then bowed at the feet of the two saints by touching the ground.247-248

Through that letter they learnt the entire episode and all the current

news and were extremely happy.249

Narottama directly told king Santosh, his cousin brother, "The books have been found at Vana Visnupura and Srinivasa has given grace to king hamvira of Visnupura."250-251

News of the recovery of the books and the deliverance of Vira Hamvira satisfied Sri Santosh's mind.252

The wise king Santosh Dutta showed proper respect to the messenger of the king of Visnupura. 253

After learning everything in detail from the messenger king Santosh arranged for lavish religious ceremonies to celebrate the event.254

King Santosh's behavior surprised everyone and

made Sri Thakur Mahasaya very happy.255

In the presence of Syamananda, Thakur Mahasaya wrote a reply to Srinivasa.256

In the letter he expressed his own desires and also informed Srinivasa that Syamananda would go to Utkala.257

He wrote a second letter to king Hamvira congratulating him for his good fortune.258

When the messenger returned to Visnupura he delivered the two letters to king Hamvira and narrated everything he has seen and heard.259

Praising the good fortune of the messenger the king then went to the house of Srinivasa Acarya.260

At that time Srinivasa was teaching his disciples from the books of the Gosvamis. He was seated as the sun surrounded by many planets and the scene was very satisfying.261-262

King Hamivra approached Srinivasa and prostrated himself on the ground.263

Standing before the Acarya with folded hands the king informed him that two letters had arrived from Kheturi in the morning.264

Sri Thakura Mahasaya has given grace to this sinner and written me a letter, said the king.265

"There is also a letter for you," he said as he handed over Srinivasa's

letter happily.266

Srinivasa read the letter out loud and whoever heard it could not help but cry.267

When the letters had been read the king informed Srinivasa about the news he had gained from the messenger.268

He told Srinivasa about the enthusiasiam with which king Santosh performed the religious ceremonies and gave gifts to the brahmins to celebrate the discovery of the books. Everyone was happy to hear the news.269-270

Everyone praised the good fortune of the king for he had received a letter of congratulations from Narottama.271

After sometime the king took leave from the

Acarya and returned home.272

In a solitary place he re-read the letter from
Narottama and was
overwhelmed. The queen found him and requested
him to let her hear
what was in the letter.273-274

The king happily read the letter to her.275

The contents of that letter left her overwhelmed and she prayed repeatedly to the Lord, "please be kind to me - a sinner, and let me get the darshan of Sri Narottama Thakura."276-277

She also fell at the feet of the king saying, "Now your life has some meaning for you have easily received the jewel of devotion at the feet of Sri Krsna."278-279

"No, that jewel is very rare to find," said the king.

"How will a sinner
like me ever get it?"280

"I have spent my life uselessly and hace committed countless misdeeds."281

In his distress the king lay down on the ground calling out the nameof
Sri Krsna Caitanya.282

He raised his arms and called out the names of Lord Nityananda and Lord Advaita.283

He cried while calling the names of Gadadhara, Srivasa, Svarupa, Vakresvara, Haridasa, Murari, Mukunda, Gouridasa, Kasiswara, Rupa and Sanatana.284-285 With a heavy sigh he lamented, "O queen in this world there is not a single man as evil as I am."286

"In Navadvipa the Lord himself appeared as Mahaprabhu and performed many pastimes with his associates.287

"Hearing those pastimes my heart did not know; on the contrary, I used to criticize them extensively.288

"O what an auspicious moment it was that I had those books stolen.

Because of that I got the grace of Srinivasa Acarya.289

"He was able to melt my iron-heart and drown me in the sea of Sri Caitanya's mercy.290

"My master Srinivasa is an undending source of

grace, and whoever takes refuge in him shall have all his desires fulfilled.291

"Do not worry. If you have unflinching faith in his lotus feet in this life and the next you will certainly get his mercy."292

The king continued to speak to the queen in this way but details of their discussion cannot be narrated for fear of the book becoming voluminous.293

After sending aletter Narottama became eager to meet Srinivasa again.294

And in affection Narottama thought, "How can I live without Narottama?295

"Tomorrow morning Syamananda will leave for

Utkala thought Srinivasa as his mind filled with tears.296

Srila Thakura Narottama was the embodiment of affection so who can describe it.297

"I know you will leave early tomorrow morning, but I would like to meet you as soon as possible in Nilacala. I will go there as soon as I receive a letter from you," said Narottama.298-299

Syamananda's sorrow was mitigated by Narottama's assurances.300

Srila Narottama Thakura and Syamananda spent the rest of that day and night in a trance of love.301

Restraining his emotions, Narottama bed farewell to Syamananda as he

left for Utkala.302

Narottama engaged a man to accompany
Syamananda and gave him
money for travelling expenses. At the time of
departure Narottama felt
vry sad. Syamananda bowed to Narottama lying
prostrate on the ground
and Narottama likewise bowed to Syamananda
while embracing
Syamananda burst into tears.303-305

Narottama was heart broken to see Syamananda leave.306

All the people of Kheturi village came to see Syamananda off.307

King Santosh and his men bowed humbly to Syamananda.308

Syamananda embraced Santosh with loving tears in his eyes.309

The king walked all the way to the bank of the Padmavati and cried as he helped Syamananda get into the boat.310

Syamananda kept his emotions in tact but he crossed the Padmavati with a heavy heart.311

On the other side of the river he bathed and rested for sometime.

Having paid tribute to Padmavati he resumed his journey.312

He visited the Gauranga deity at Kantakanagaia and thereafter went to Santipura via Navadvipa.313

The names of all the devotees on whom he showered his grace cannot be described here.314

In Ambikanagara he went straight to the house of his guru in the mood of ecstatic love. In Ambika Sri Syamananda also saw the deity of Nityananda which was worshipped by Sri Gauri Dasa Pandita.315

The pleasure Syamandana derieved seeing the feet of his guru Hrdaya Caitanya defies description.316

He affectionately showed Syamananda the deities of Sri Krsna Caitanya and Nityananda.317

Seeing the two Lords, Syamananda was overwhelmed with joy and tears rolled down his face.318

The two deities graced Syamananda by their great silence.319

How can I describe the pastimes of these two Lords

to whom Pandita Gauri Dasa offered his service.320

Gauridasa Pandita was famous throughout the world for the Lord was bound by his love.321

Gauridasa Pandita was an abode of love just like Sri Suvala, the friend of Krsna in Vrndavana.322

Sri Suvala, the favorite friend of Sri Krsna is most beautiful, and his qualities have been perfectly sung by the Pandits.323

In the Bhakti Rasamrta Sindhu it is said: "his bodily complexion is more

brillant than gold; he is the best friend of Krsna; he wears a celestial

necklace and a yellow colored dress; he possesses lotus eyes and he gives

pleasure to his friends. I worship that Suvala.324

In Stavali it is said, that Suvala is drenched in the fountain of Sri

Radhika's love and he never leaves the hand of Sri Gokula Candra even

in his dreams. I bow to that loving embodiment Suvala.325

In the Sahayabheda the description of the book Ujjala Nilomoni it says,

"is there any air of Sri Krsna in which Suvala has no right to interfere?

He was even able to bring back the lady who had quarelled with her

lover and seperated. He would prepare a suitable bed for Sri Krsna in

his love making lilas in the Kunja grove. He would fn his tired and

perspiring Krsna as his Lord rested his head on the breasts of his beloved.326

It was well known that Gauri was none other that Suvala himself and that he was the favorite associate of Sri Krsna and Nityananda.327

Gaura Ganaddesha Dipika says that Gauridasa Pandita and Suvala the friend of Krsna, are the same.328

In another part of the book it is stated that Suvala
Candra of Krsna lila
is presently manifest as Sri Gauridasa Pandita on
Gaura lila and he is
the favorite associate of Sri Krsna and Nityananda.
I worship that
Gauridasa Pandita.329

Sarkhela Suryadasa was a scholar and a broad minded person. His brother was Gauridasa Pandita.330

They lived at Saligram, but after taking his elder

brother's permission Gauridasa settled at Ambika by the side of the Ganga. 331

As an introvert Gauridasa would always live in suclusion. The Lord understood his mind very well.332

One day Sri Caitanya went to Ambika after crossing the Ganga from Santipura.333

He told the Pundit, "I had gone to Santipura and from there I went to the village Harinadi by boat.334

"I crossed the Ganga by rowing the boat with an oar. This is the oar; take it; I am giving it to you."335

"With this oar mankind can cross the ocean of this material world."

Soving this the Land ambresed Couridese

Saying this the Lord embraced Gauridasa

Pandita.336

The Lord took the Pandita with him to Nadia and engaged him in wonderful activities.337

Who can understand the plan of Gaura Candra?

He gave the Pandita

the lyrics that he himself had composed.338

After some days the Pandita returned to Ambika where he regularly read the Gita given to him by Prabhu.339

Simply seeing the handwriting of the Lord on the manuscripts of the Gita gave the Pandita extreme pleasure.340

Fortunate visitors to Ambika can have darshan of the handwritten manuscripts of the Gita by Prabhu and also the oar.341 Who can describe the fame of the Pandita to whom Krsna Caitanya and Nityananda were the life and soul of. 342

He was constantly absorbed in singing the glory of Nitai and Caitanya and knew nothing but their lotus feet.343

Nitai and Caitanya were the lights within his eyes.

Who can understand
his total devotion?344

On sight of the Lord gave him immense pleasure and a moment of separation threw him in great sorrow.345

Understanding the mind of the Pandita, Lord
Gaurahari once told him
to bring a neem tree from Navadvipa and carve
deities of caitanya and
Nityananda.346-347

He assured Gauridasa that he would find no trouble carving the deities and that all of his desires would be fulfilled.348

The Pandita was ecstatic with joy and carefully carved the wooden deities.349

He who made the deities was only a receiptent of the Lord's grace. It was the Lord's own manifestation and the others were merely instruments in the Lord's desire.350

Beholding the deities Pandita Gauridasa was overwhelmed with joy and could not restrain his tears.351

Considering himself most fortunate he made arrangements for the installation ceremony of the deities and took help from some of his

favorite companions.352

Following the perscribed rituals he bathed and anointed the deities at an auspicious moment and then seated them on their throne.353

The devotees of the Lord were extremely happy to see the deities of Nitai and Caitanya properly installed.354

The beauty of these two deities pleased the whole world but true realisation of their presence was reserved for the followers of Mahaprabhu.355

It was wellknown that Nitai and Caitanya were bound by the love of Gauridasa.356

The pastimes revealed by Nitai and Caitanya at the house of Gauridasa

are also well known.357

How can I describe the activities of Gauridasa Pandita who was always engaged in serving the two Lords.358

Out of love Nitai and Caitanya once told Gauridasa smilingly who can know your activities when you even do not know that you are always absorbed in love and devotion?359-360

"O Suvala, my friend, can you remember your first life? Can you remember the great fun we had when we took the cows to the bank of the Jamuna?"361

Saying this the deities turned themselves into Krsna and Balarama with black and fair complexions.362

In that form they held the Singa (horn), flute, cane, peacock feathers and ornaments. How beautiful they looked in the dress of cowherd boys.363

Beholding their beauty Gauridasa was overwhelmed with ecstatic joy.364

Only by the will of the Lord could he regain his consciousness and therefore he stared steadily at the deities on the throne.365

When the two Lords displayed their pastimes in this way Gauridasa experienced ecstatic love.366

One day Gauridasa prepared food and requested the two Lords to eat.367

The Lords heard the sweet request of gauridasa but without touching the food they remained silent.368

Seeing the attitude of his two Lords he told them in mock anger, "if you are satisfied without food, then why do you force me to cook?"369-370

It was then Gauridasa's turn to keep quiet and the Lord's spoke gently,

"Gauridasa, you can never be satisfied by preparing a small quantity of

food. Your habit is to prepare different varieties of dishes in large

quantities. When we request you not to cook like this you never listen.

Your laborious efforts are painful to us. Remember, whatever can be

prepared most easily will be most satisfying to us."371-373

"I shall never do it again," replied Gauridasa. From now on I shall offer you only rice with boiled saka."374

This statement made the two Lords laugh and then they began to eat the meal he had prepared. "You have made such tasty dishes that we are very satisfied," said Nitai and Caitanya in praise of Gauridasa's cooking.375-376

The sight of his deities eating brought unlimited pleasure to the eyes of Gauridasa Pandita.377

One day Gauridasa Pandita wanted to dress the two Lords with

jewellery. Reading the mind of the Pandita the two deities decorated

themselves with different ornaments fitted with rare jewels.378-379

- When he entered the temple the Pandita saw that the deities one the throne were already decorated.380
- The Pandita was overwhelmed with emotion and when he regained his normal composure he saw the deities dressed as usual.381
- I have never seen that type of ornaments before, thought Gauridasa.382
- "I wanted to decorate the body of my Lords with ornaments but I did not know what type of ornaments to use. My ignorance has now been removed."383

As the Pandita was contemplating the Lord said,
"Ornaments made of
flowers please me the most."384

The Pandita decorated Nitai and Caitanya with flower ornaments.

385

Long flower garlands draped from the neck to the feet of the Lorda created unparallel beauty. For fun the Pandita placed a mirror in front of the Lords. 386-387

The devotional activities of Gauridasa Pandita became well known but I have described them only in brief.388

Hrdaya Caitanya the disciple of Gauridasa Pandita Hrdaya Pandita was a disciple of Pandita Gauridasa.389

Formerly he was known as Sri Hrdaya Nanda and was a great devotee of the Lord.390

I shall now narrate how Hrdaya nanda was re-

named Hrdaya Caitanya and how he received the mercy of Pandita Gauridasa.391

Early one morning Gauridasa went to meet Gadadhara Pandita.392

With a broad smile Gadadhara cordially received
Gauridasa and said,
"Since I have seen you in the morning, I know it will
be a good day for
me."393-394

But Gauridasa sweetly replied, "No it is for my own good that I have come here." Gadadhara said, "with what can I please you?" and Gauridasa replied, "I must pray to you for something."

395-396

"Everythins here is your," said Gadadhara. "Take

whatevey you like without any hestitation."397

"I want Hrdaya Nanda," said Gauridasa whereupon Gadadhara called for Hrdaya Nanda.398

With an elated heart Hrdaya Nanda came forward and bowed at the feet of the two Pandits.399

Gadadhara Pandita spoke to Hrdaya Pandita and then dedicated him to the care of Gauri dasa Pandita.400

The manner in which Gadadhara Pandita showered his mercy on Sri
Hrdaya is well known to all.401

He raised Hrdaya from his childhood and taught him the scriptures.

Although Gadadhara Pandita Gosvami was overwhelmed by his

affection for the boy, yet he happily gave Hrdaya Nanda to Gauridasa Pandita.402-403

Without receiving the grace of the Lord, who can understand the aims and objectives of Gadadhara and Pandita Gauridasa.404

Gauridasa spent time with Gadadhara Pandita discussing the glories of the Lord.405

Then taking leave of Pandita Gadadhara, gauridasa and Hrdaya Nanda went home.406

In due course of time he gave diksha mantra to Hrdaya Nanda and dedicated him at the feet of Nityananda and Caitanya.407 Hrdaya truly dedicated himself to the service of the Lord and this pleased Gauridasa very much.408

Who can understand the activities of Gauridasa who floated continually in waves of love.409

One day he told Hrdaya Nanda that the Lord's birthday was approaching.410

"I shall visit the houses of my followers to collect provisions for the festvial and I shall return soon," said gauridasa.411

"Be very careful in your service to the Lord." Then Gauridasa left his house.412

Gauridasa passed some time in solitary places with other devotees singing about the glories of the Lord.413

Meanwhile Hrdaya Nanda began to think, "Why is the master so late in returning?"414

"Only two more days remain before the ceremony and enough provisions have already been collected here."415

Considering these points and remembering the feet of his spiritual

master he decied to send invitations everywhere for the great ocassion.416

Pandita Gauridasa returned just one day before the festival and when he

heard that Hrdaya had sent invitations everywhere, even without his

persmission, Gauridasa felt happy right to the core of his heart.417

Outwardly, however he showed his displeasure and scolded Hrdaya angrily. "While I am still living you have acted in an independent manner."418

"You have sent invitation letters at your own will but I shall not join you."419

Hrdaya bowed at his mater's feet and went to the bank of the Ganges where he lived under a tree.420

Gauridasa started the festival and mahantas from far and near assembled there.421

One wealthy man sent a large quantity of provisions in a boat.422

The rich man met Sri Hrdaya Nanda on the bank of the Ganges and

handed the provisions to him. Hrdaya Pandita sent a message to Pandita Gauridasa.423

In mock anger the Pandita told the messenger to tell
Hrdaya Nanda that
he could use the provisions for his own
celebration.424

On the order of his guru Sri Hrdaya happily began to celebrate the occasion using those provisions.425

A large number of vaisnavas assembled there and in their association

Hrdaya Nanda performed wonderful san kirtana.426

As the sound of the khola nd kartala reached the sky it seemed that the ocean of happiness would overflow its banks.427

Vaisnavas danced in a circle, with tears flowing

continously down their faces.428

Suddenly Hrdaya observed that both Lord Nitai and Lord Caitanya - the incarnations of love - were dancing within the circle.429

They style of their dancing was indescribable and their physical beauty brightened the whole world.430

The faces of those two Lords defeated the pride of the moon and Hrdaya Nanda cried in joy as he observed them.431

Hearing the joyous sound of that san kirtana
Gauridasa became very
pleased although he remained in his own place.432

He gently told Gangadasa, "It is now time to worship. Go to the temple."433

But when Hara Gangadasa entered the temple he found no deities on the throne.434

When he reported this to the Pandita, Gauridasa was overwhelmed in ecstasy as he realised that the two Lords had been bound in love of Hrdaya Nanda. 435

With a smile he took his stick in his hand and although he was happy to the core of his heart, he displayed outward anger and headed for that san kirtana gathering by the side of the Ganga.

There he saw his two Lords dancing.436-437

Observing the mock anger of the Pandita the two Prabhus clandestinely entered the temple again.438

Gauridasa witnessed that Sri caitanya had entered into the heart of Hrdaya Nanda.439

Seeing Caitanya present in the heart of Hrdaya
Nanda Gauridasa could
not control his tears. He looked continually with
unblinking eyes. He
forgot his mock anger and unconsciously the stick
fell from his
hand.440-441

Stretching out his arms in ecstatic love he went forward to embrace
Hrdaya.442

"How fortunate you are," said Gauridasa. "From this day I name you
Hrdaya Caitanya - the man in whose heart Sri
Caitanya always
resides.443

He drenched Hrdaya with his tears and the disciple fell at he feet of his master.444

Together they returned to the temple.445

Acknowledging the special effulgence of the Lord,
Gauridasa appointed
Hrdaya caitanya to the total service of the
deities.446

The Vaisnavas were all happy about this and the great festival they held defies description.447

The grace of the Lord on Hrdaya became known to all. This is the story about Hrdaya Nanda's obtaining the name Hrdaya Caitanya.448

Syamananda and Prabhu Hrdaya Caitanya Hrdaya Caitanya was the life of Syamananda. Only a drop of his mercy could help one obtain all of his desires.449

He blessed Syamananda extensively and grew disappointed only when Syamananda started for Utkala.450

Syamananda bowed at the lotus feet of his master with tears in his eyes.451

Before Nitai and Caitanya, Syamananda lay prostrate on the dusty ground of the temple and his body was smeared with the dust.452

After paying his respects to the associates of the Lord, Syamananda prepared to leave Ambika but he was unable to travel because of his excessive emotions.453

The associates of Mahaprabhu were also filled with

emotion and tried to console Syamananda in various ways.454

Bhaktiratnakara Chapter 7a

"After distributing Mahaprabhu's devotion in Utkala, please return to Ambika," they all requested 455

The son of Durika then left for Utkala, holding the memory of the feet of his guru in his heart.456

As he travelled he sang the glories of Nitai and Caitanya. He grew mad with love and entangled other travellers in that same loving madness.457

Even great heretics began to feel fortunate when they saw Syamananda

and took shelter in him.458

There was a village named Dandesvara in the middle of Gaudadesha which had formerly been the residence of Krsnamandala.459

Later Krsnamandala had decided to live in Utkala.

How can I describe
the wonderful activities that were performed in

Dandesvara? 460

Syamananda chose to pass through that village on his tour and everyone was pleased to see him.461

From there he reached Dharendra village where he felt he should send letters to Sri Acarya Thakura and Thakur Mahasaya. He wrote the two letters which contained the particulars about his travels.462-463

Syamananda sent the letters with a letter bearer to the proper places.

Those letters contained statements of his love and devotion and

documented the fact that he had gratified utkala by his presence.464-

465

When Thakur Mahasaya received Syamananda's letter he gladly read it in the presence of all.466

Thakura Mahasaya then sent that letter bearer to Sri Acarya who was still in Visnupura. Thereafter Narottama began to visit various places of Navadvipa.467-468

The condition of Vana Visnupura
Srinivasa Acarya became excited with emotion
when he received the
letter from Narottama.469

He then read and re-read the letter of Syamananda.470

He told his associates about some of the transcendental activities of Syamananda.471

King Vira Hamvira took Syamananda's letter from the Acarya and touched it to his head.472

Simply by hearing the qualities of Syamananda he grew eager to meet him.473

Acarya Thakura was pleased to see the eagerness of the king.474

Sri Acarya then told the king that he would be going to Sri Khanda and jajigrama.475

The king said, "Vana Visnupura has been glorified by your presence.

Without you it will again become a forest."476

"Do not worry, I will return to Visnupura soon," said Srnivasa.

477

"Please take this worthless person with you," requested the king.

478

"No, not now," said the Acarya.479

"I know that I should not keep you, said the king.

"But I am unaable to behave properly in this respect."480

The king sobbed uncontrollably and Acarya Srinivasa had to pacify him in various ways.481

After leaving the Acarya, the king went to the interior of his palace and met his queen who lamented bitterly saying, "the whole of Visnupura will be plunged into utter darkness."482

The king said, "this time it is impossible to force him to stay here." And the queen replied, "I know that, but how shall we live without him?"

Then she simply cried.483-484

Sri Vira hamvira composed himself and somewhat consoled his queen before returning to the Acarya.485

Srinivasa's preparations to leave Vana Visnupura The king made all preparations for Srinivasa Acarya to leave Visnupura.

When everything was ready the king requested the Acarya to come into the palace.486-487

The queen's happiness at having that last darshan of Acarya Prabhu is beyond anyone's description.488

She bowed at the feet of the Acarya, lying prostrate on the ground, and at the time of his departure she sank into the depth of misery.489

Acarya Prabhu was gladly moved by their devotion and after taking their leave he returned to his own house.490

When news spread that Acarya Prabhu would go to Jajigrama, the inhabitants of the village Vana Visnupura grew morose. They all began to cry helplessly.491

They expressed their sorrow, "unfortunately, we cannot think of any way to prevent his leaving Visnupura."492

A great crowd gathered near the Acarya because each person in Visnupura had dedicated himself at the feet of Srinivasa.493

They wanted to see him one more time and beg him not to go.494

Sri Acarya Prabhu started his journey from Vana Visnupura with many gifts.495

The king and his men accompanied Acarya for some distance but then Prabhu ordered them to return to Visnupura.496

Who can describe the king's miserable state of mind caused by this separation.497

The king and his men returned to Vana Visnupura and Srinivasa Acarya

continued towards jajigrama. People of the entire area came to know that the Acarya had gone to Jajigram.498-499

News of Acarya Prabhu's return to his own home in Jajigram brought joy to the inhabitants of that village.500

They ran to tell Lakshmipriya devi who was overwhelmed with affection for her son.501-502

Upon reaching Jajigram Srinivasa first went to see his mother.503

He bowed at her feet and Lakshmipriya became very happy to see the face of her son.504

Her happiness was boundless; she was elated like a poor man who had suddenly gotten wealth.505

People of Jajigram happily rushed to Lakshmipriya's house to meet

Srinivasa.506

Sri Acarya satisfied them all with his sweet smile and kind words.507

A calm and quiet evening settled after the busy day.508

Seated in his house, Sri Acarya and his disciples added an extraordinary beauty to the atmosphere of jajigram.509

Acarya discussed the devotional scriptures with his disciples and everyone was satisfied.510

The wise men of Jajigram had great affection for Srinivasa and assembled in his house.511

The Acarya welcomed them with great pleasure.512

Srinivasa offered them each a proper seat.513

The wise Vaisnavas were pleased by Srinivasa's hearty welcome as he inquired from them about the happenings of jajigram.514

Srinivasa narrated the episodes of his life in Vrndavana on his attainment of the favor of Rupa and Sanatana in his dream.515

Hw also told them how Bhatta Gopala had favored him and how he had studied the books written by the Gosvamis.516

Hw told them how he had visited various places in Vrndavana and how he had travelled to gauda with the books of the Gosvamis.517

He told them how the books had been stolen in Vana Visnupura and later recovered and then how he had decided to return to Jajigram.518

Each Vaisnava horbored a different emotion while listening to the narration of Srinivasa. With great difficulty they controlled those emotions and simply stared at the face of Srinivasa.519-520

Srinivasa Acarya casually asked them about the Vaisnava Prabhus. 521

With heavy sighs they informed Srinivasa,
"Thakura Narahari is half
dead. He lies on the ground in a semi-conscious
state and laments in
tears.522-523

Sri Raghunandana and the other devotees sing the

glories of Gauda all the time.524

Who can tolerate the condition of Narahari
Thakura? What to speak of
his effect on human beings, his lamentation melts
the stones and pierces
the wood.525

Not long ago Dasa Gadadhara came to Kantakanagara from Navadvipa. 526

He continually sang the glory of Gauda and the sight of him pierced our hearts.527

Sometimes he lamented, sometimes he was silent and sometimes he would sing the glory of Gadadhara Pandita.528

Sometimes he would sigh the name of Nityananda

and sometimes the name of Pandita Srinvasa.529

Sometimes he would cry, "O Prabhu, how long shall I suffer in this world?"530

In this miserable condition Gadadhara dasa would lie on the ground like a dead man.531

He lived always in seclusion, without food or water, and his body burned in the fire of separation.532

O Srinivasa, the Prabhus of Navadvipa have disappeared one by one from this world.533

We can barely speak the heart breaking news that even devi Visnupriya has disappeared from this world.534

With that Srinivasa fell on the ground unconscious and his body became stiff.535

The vaisnavas present there were sorry to see Srinivasa's miserable condition.536

Late in the night he regained his senses but even a stone could be melted by his pitiful crying.537

A man named Gopala dasa took Srinivasa in his lap and tried to console him.538

He gradually became pacified and for the reminder of the night they discussed Caitanya Mahaprabhu.539

In the dead of night all of the devotees including Srinivasa fell

asleep.540

In a most beautiful form Sri Advaita the image of love, appeared to Srinivasa in a dream.541

His eyes stretched out to his ears and the beauty of his fae defeated millions of moons. His long hands surpassed the beauty of the golden stalks of a lotus and he took Srinivasa lovingly on his lap.542-543

Sri Advaita behaved in such a way that the burning fire in Srinivasa's heart might be cooled.544

Having shown him great affection, Advaita said to Srinivasa gently,

"You will deliver many poor souls. You must preach the teachings of

Mahaprabhu everywhere. Many wise men will suggest that you marry

and you should do so without any hesitation." 545-547

Thereafter Advaita disappeared and dawn broke.548

Srinivasa could not control his tears as he remembered the favor bestowed by Sri Advaita. Having finished his scheduled morning duties he started hurriedly for Sri Khanda.549-550

The meeting of Srinvasa Acarya and Narahari Thakur in Sri Khanda

Srinvasa felt happy as he entered Sri Khanda and went directly to have darshan of Sri Gauracandra in the courtyard of Sri Gauranga temple.551

To show his respect he lay prostrate on the ground

before the deity and his golden skin was smeared with dust.552

On hearing of the arrival of Srinivasa, Sri Raghunandana went to inform Sarkar Thakur.553

Although Sarkar Thakur existed in a state of extreme misery, he became spontaneously happy to hear th news of Srinivasa's arrival.554

Gently he spoke to Raghunandana, "bring Srinivasa to me. He will soothe my eyes."555

Raghunandana was so glad that he ran to Srinvasa who had been waiting patiently in the courtyard of Sri Gauranga temple.556

Sri Raghunandana was gem of all good qualities and by seeing Srinivasa

he got renewed life.557

Srinivasa bowed at Raghunandana who at once embraced him affectionately. 558

Both of them became very sentimental.559

Soaked with tears Srinivasa remained patiently in Raghunandana's embrace.560

Then Raghunandana took Srinivasa to see Sri Sarkar Thakura.561

Srinivasa Acarya found Sri Sarkar Thakura sitting in a lonely place.562

Srinivasa was surprised by te extraordinary beauty of Sarkar Thakur despite the fact that he had lost his lustere and had grown very thin.563-

His face seemed to derive iss beauty from the moon although it had grown pale like a lotus deprieved of water. His merry eyes had now grown full of tears.565-566

Srinivasa stared at the face of Narahari Prabhu and then bowed to his feet, lying flat on the ground.567

Narahari Thakura welcomed Srinivasa, and addressing him as his son he took him on his lap.568

Narahari shed tears as he held Srinivasa tightly to his chest.569

After bathing Srinivasa with is tears he seated the young man by his side.570

He caressed the body of Srinivasa and asked him many things.

Syamananda explained everything clearly and also told Narahari that Narottama had gone to Khetra.571-573

Who can describe what was then going on in the mind of Narahari
Thakur?574

Again he told Srinivasa, "I want to see Narottama it is my desire. He

should come here because he has many things to accomplish here. You

- and Narottama should sing san kirtana because that will cool the
- burning sensation caused by the seperation from the Lord. It is good
- that you have come here early to relieve me. I wish a long life for you
- throughout which you will be able to earn devotion and circulate the

devotional books everywhere. A time will soon come when people will give up religion and grow independent. They will not realise th importance of Guru-Krsna and vaisnava.575-580

"You will deliver all these heretics and you will be famous in the

vaisnava world. Because you are eternal servants of Krsna Caitanya the

Lord will fulfil all your desires. Your mother is fortunately a great

Vaisnava devotee. Spend sometime in Jajigrama and serve her

sincerely. That is her desire and there will be time wasted if you

observe her requests. Is is my opinion that you should marry now."581-

585

Sarkar Thakur then asked Raghunandana, "what is your opinion about the marriage of Srinivasa?" "It is a good idea in my

opinion also," replied Raghunandana.586

"Do not disagree with this," said Thakur although Srinivasa felt very shy.587

Sri Thakur Narahari knew all the right arguments so he was able to remove Srinivasa's shyness in different ways.

Knowing the wish of Thakur, Srinivasa also remembered what Advaita Prabhu had advised him in the dream.588-589

Breaking his silence Srinivasa Acarya assured then that he would not violate their order. This made them all very happy.590

Sri Thakur Narahari then bid farewell to Srinivasa who returned to

Jajigram. Holding Srinivasa's hand, Raghunandana escorted him to the courtyard of Prabhu where Srinivasa met other Vaisnavas of Srikhanda.

Thereafter he took leave of them also.591-594

Srinvasa could not stay long in Jajigram and anxiously started for Kantakanagara. There he saw the deity of Sri Gauranga and rolled on the ground of the temple.595-596

From there Srinvasa went to meet Dasa Gadadhara who was living in a lonely place.597

Dasa Gadadhara had been living without food or water and his condition cannot be described. His body was covered with dust from lying on the ground.598

The golden complexion of his body had grown pale,

and he had no
desire to live any longer. He sometimes sang the
glory of Gaura and
sometimes cried the name of Nityananda or
Advaita. Sometimes he was
silent and at other times he lamented, calling out
the name of
Gadadhara Pandit. He would cry, "O, Gadadhara, I
wished to die
before you, but you left this world before me."599603

No one can comprehend what Gadadhra knew about the glory of Gadadhara Pandita.604

Who can describe how Gadadhara Pandita loved Dasa Gadadhara.605

When Srinivasa met this illustrious Gadadhara

Dasa he paid his

respects by lying prostrate on the ground.606

Prabhu Gadadhra embraced Srinivasa affectionately.607

"It was the grace of Prabhu that I have met you again" said Gadadhara.

"I know how you went to Vrndavana from Gauda and how you studied

there. I know also how you took initiation from Gopala Bhatta and how

you got the mercy of the favorite associates of Mahaprabhu.608-610

"I know how you met Narottama there and that
Prabhu himself had
called narottama from Ramkeli village, I know how
you visited places of
Vraja with Narottama.611-612

"I also know how you and Narottama went to Gauda with the Gosvami books and how the books were stolen by the king of thieves and how you

again recovered them.613

"Because I know all these things I am eager to meet Narottama. O

Srinivasa, I hope Narottama will come here soon."614-615

Then Gadadhara sighed heavily and remained silent.616

Who can understand the deep meaning behind the discussion of these

two masters. Speaking emotionally, Gadadhara said, "Navadvipa has

become an ocean of misery. Srivasa and other associates have already

disappeared from this world. I cannot even describe the misery created

by the disappearance of devi Visnupriya.617-620

THe whole of Navadvipa has sunk into utter darkness. Those who

remain are in a dying condition. What more can I say? Although I have just come from there, this unfortunate soul is still alive."621-622

Srinivasa could not control himself as he listened to

Dasa

Gadadhara.623

Gadadhara pacified Srinivasa and looking into his face he said affectionately, "live long my son, becaues you and your companions must manifest Bhakti religion in this world.624-625

You and your devotees will be able to taste the sweet nectar of Prabhu's most precious san kirtana.626

"I think you should marry now and due course of time you will have many disciples."627

Then he advised Srinvasa to return to his mother.628

Srinvasa returned to his home and his mother was very pleased to have him back.629

Srinivasa sent a letter to Vana Visnupura with one bearer.630

He stayed in Jajigram and began to teach th disciples the books of the Gosvamis.631

Acarya Srinivasa explained the Gosvami books following the doctrines of the Gosvamis.632

After listening to the explainations delivered by Srinivasa, the heretics ran from his place like dogs in fear of lions.633

The Pandits who realised the truth of the superiority of Bhakti took refuge at the feet of Srinivasa.634

Whoever feels happy listening to these incidents are sure to get the mercy of Prabhu Gauracandra.635

Those who help other interested persons hear about those episodes are sure to drown in the ocean of Krsna Bhakti rasa.636

Remembering the lotus feet of Srinivasa Acarya,
Dasa Narahari takes
pleasure in writing the book Bhaktiratnakara.637

BHAKTIRATNAKARA

CHAPTER 8

Glory to Gaura Candra the son of Saci. Glory to Nityananda and Advaita, highly devotional characters. Glory to Gadadhara and Pandit Srivas. Glory to Vakreswara , Sri Murari and Haridasa. Glory to

Gauridasa, Sri Swarupa Damodara and to the companions of Gaura

Candra. All glory to the listeners who are full of divine qualities.

Please listen attentively to my narration.

Being a professor of the doctrine of devotion
Acarya Thakura humbled
the pride of the illusionists. He spent his days with
his disciples in

Jajigrama, following the path directed by Narottama. He always eagerly anticipated his reunion with Narottama.

The arrival of Narottama Thakura Mahasaya

Sri Thakura Narottama started for Navadvipa with the memory of

Gaura in his mind. When he arrived at the outskirts of Navadvipa he remined himself that this Navadvipa was Gauranga's pleasure-ground where the residents spent their days in nama san kirtana. It was here that festivals took place in each and every house of the devotees and the residents cared nought for their daily lives. An unhappy person could not be found in Navadvipa because daily everyone saw Gauracandra.

Narottama lamented his own fortunate birth because he was not born at the time of Caitanya's lila and thuse he was deprieved of enjoying divine pastimes in Navadvipa. While thinking of this his miseries overflowed their boundries and he shed tears. Upon entering Navadvipa

Narottama was enchanted by the beautiful

envoriment. He found that

the	inhabitants	were full	of joy	and	they	roamed	the
		streets	s singii	ng			

kirtana and harinama. They talked continually about the glory of

Gauracandra and his fantastic dancing, mentioning the names of

Gaurahari with his companions. Within the gracious beauty of Nadia

the people joyfully shouted the names and glories of Gauracandra.

Simply absorbing the divine beauty of Nadia, Narottama was

overwhelmed with emotion and shed tears of joy and love suddenly a

grave sensation arose in his mind and Narottama visualised all of Nadia

floating in an ocean of misery. He was perplexed by the ominious

thought and pondered its source. The very thought paralysed him, so he

sat beneath a beautiful and gracious aswattha tree.
By the miraculous

influence of this holy fig tree Narottama's fatigue
was litigated and he
regained his patience. As Narottama tried to
console himslef, he saw an
old brahmin coming his way. He was eager to speak
to the brahmin but
he checked himself.

The brahmin habitually spent time sitting beneath that tree as it had been a place where Nimai had played. When he saw Narottama, he thought that he must be a devotee of Nimai.

Although the old brahmin could barely tolerate the scorching heat of the sun, simply a glance at Narottama cooled the heat of his body. The brahmin was attracted by

Narottama's well built form, beautiful complexion and large eyes which shed tears of love. He wanted to inquirw about Narottama 's history.

The brahmin approached Narottama and inquired about his name and

his home. Narottama most humbly bowed to him and answered his

questions. The brahmin embraced him and they sat beneath the tree together.

The brahmin told Narottama that he could not describe the happy

atmosphere of Nadia unless he would be given four or five mouths with

which to speak. Unfortunately Nadia had become a barren land from

the very day that Nimai left. The inhabitatns of Nadia could not

understand what force had driven Nimai to accept the life of an ascetic

under the order of his guru Bharati. The brahmin could not bear to

think of Nimai's existence as an ascetic not the shaving of his beautiful

hair. Since he always thought of Nimai in gorgeous clothes, he could not bear to see him in only a kaupina.

The brahmin went on to say that Nimai had deprieved the inhabitants of Nadia from his sweet association. After visiting all the holy places

Nimai had taken up residence in Nilacala and lived there happily with

his companions. We residents of Navadvipa got news of Nimai from

other people who were in communication with him and the news

brought us our only happiness. The sudden death of Nimai in Nilacala

was an intolerable shock for the people of Nadia.

The favorite

companions of Nimai died at the same time, and the miserable

condition of the devotees in Nadia was beyond any description. Day by

day Nadia sunk into the depth of utter darkness.

The worldly disappearance of Srivas Pandita and others increased that dark atmosphere.

The brahmin felt greatly disheartened when he mentioned the name of Visnupriya, the wife of NImai who was the embodiment of Goddess Lakshmi and a woman of highly devotional qualities. She had also left the world only a few days before. The disappearance of Nimai burnt the hearts of the residents of Nadia and those who retained any breath were half dead.

The inhabitants of Navadvipa had grown impatient and cried the name of Nimai both while sleeping and while awake.

They talked continously about the divine character of Nimai and shed tears

in his memory. Even the wicked people of Nadia were disheartened by his absence.

The brahmin denigrated his own position saying that as a sophist he had not recognised Nimai whom he considered simply a human being.

According to the Vaisnava scriptures, Nimai was an incarnation of Lord

Narayana whose miraculous activities enchanted the whole world.

Although the brahmim had known him from his very childhood, he had never recognised him as the Supreme Lord.

The brahmin then told Narottama that under the fig tree where they were sittting Nimai had studied different scriptures enthusiastically.

The brahmin compared Nimai encircled with his companions with the moon surrounded by the stars. The brahmin

enjoyed remembering that beautiful scene although that memory now gave him pain. He told

Narottama tht one day he actually visualised Saci Nandana in Sirukhole

by a large number of his disciples. Overwhelmed with joy, the brahmin

had fainted on the ground and when he ragained consciousness the

vision was gone. But remembering that Nimai and his companions are

eternally present in Nadia, the brahmin daily came to the fig tree. It

was by the wish of Nimai that the brahmin had met Narottama. He

blessed Narottama and offered him his best wishes so that Narottama

would remain a favorite devotee of Nimai Cand.

Thakura Mahasaya visits Mayapur Narottama was impressed by the sweet and affectionate words of the

- brahmin and he bowed at the brahmin's feet. With eyes full of tears, he
 - requested the brahmin to bless such an ignorant person as himself. The
 - brahmin took him to this chest and wished to be a great devotee. He
- held Narottama in his arms for sometimes, soaking him with his own tears.
- The brahmin informed Narottama that Navadvipa was a large town
- wherein he would find many companions of Nimai.

 He directed
- Narottama to go Mayapur first and pointed out the road. There he
 - would find the house of Saci Jagannatha Misra where Lord Narayana
- had appeared in the form of Nimai. As directed by the brahmin
 - Narottama strted for Mayapur passing through various villages on the
- way. He frequently asked for directions and when

he last entered Mayapur he inquired humbly about the way to Jagannatha Misra's

house. While pointing out the right direction that person began to shed

tears and his sorrow was shared by Narottama who also cried.

A Narottama entered the house of Misra he saw a kind-looking

brahmacari in white clothes. When the Brahmacari saw Narottama he

thought that although his heart had been pierced by misery, he was

somehow feeling relief at the sight of this person.

The Brahmacari

immediately thought that the person must be Narottama Dasa, the

faithful companion of Srinivasa who had come from Vraja with the

Gosvami books. He also remembered Narottama Dasa had been attracted by Mahaprabhu in Ramakeli village. The Brahmacari

inquired from Narottama about his name and home and Narottama

gave the details. The man in white clothes gave Narottama his own

identity and then embraced Narottama tearfully.

Narottama at once fell

on the feet of that man who could not control his tears, he cried loudly

lying on the courtyard of the house of Mahaprabhu, and the Brahmacari

tried to console him. But Narottama could not control his emotion and

remained lying at the feet of Isana the most favorite companion of Prabhu.

Sri Isana took Narottama in a loving embrace and

examined his face affectionately. He tearfully told Narottama that it

was very kind that he

had come at that moment. He told him how he had

been able to get news of Narottama from various visiting Vaisnavas. Isana then took

Narottama to his room where he met Damodara Pandita. Narottama

bowed at the feet of Damodara and the Pandita cordially embraced him.

He affectionately told Narottama that they had all been waiting to meet

him. damodara told Narottama repeatedly how grateful they were that

he had come at that moment beause the disappearance of Mahaprabhu

had gradually driven them all towards death. He feared that he might

never see Srinivasa. Then introduced Narottama to Sripati, Srinidhi

and others. Even the deceased companions of Mahaprabhu came to meet Narottama in his dream.

Narottama leaves for Nilacala

Narottama spent a few days and then decided to go
to Nilacala. He was
sorry to leave Nadia. He went to Mahaprabhu's
house and requested
Isana Thakura for permission to go to Puri. Isana
Thakura encouraged
Narottama to travel quickly to Srikshetra as that go
to Puri. Isana
Thakura encouraged Narottama to travel quickly to
Srikshetra as that
place was also moving towards utter darkness. Isana
had recently got
news from Puri that the mental condition of
Gopinatha Acarya and
others - according to the intention of Prabhu- had
grown quite
miserable. He wanted Narottama to meet them, to
visit Sri Khanda and
Kantaka cities as soon as possible and then to returr
to Nadia with
Srinivasa and Narottama together. He cherished
the hope of meeting

Srinivasa and Narottama together. He also asked

Narottama to visit
Santipura and Khardaha on his way, for anything
undesirable might

happen there. After that Isana remained silent and unable to

understand Isana's mind, Narottama could not control his tears.

Srila Narottama visits Santipura Narottama anxiously left Navadvipa and started towards Santipura.

Absorbed in the lila of Sitanatha, Narottama lamented. When he

observed the village of Santipura Narottama wept in despair as he knew

he would mot see Prabhu Sri Advaita, the Lord of Santipura, who had

spent his life there without any attraction for worldly matters. But out

of affection for Narottama, Mahaprabhu had already informed Advaita

Carya's son Achyutanandana about the arrival of

Narottama only the day before. While Sri Achyutanandana was waiting for Narottaa, Sri Mahasaya entered Santipura.

The inhabitants were grief stricken over the worldly disappearance of Advaita Prabhu. When Narottama stopped someone to ask him about the direction towards the Acarya's house, the man burst into tears pointing out the location to Narottama.

Out of kindness and affection Prabhu Sitanatha
(Advaita Carya) and his
companions appeared before Narottama alhough
they were invisible
before others. Narottama fainted on the ground in
ecstatic love but by
the wish of Prabhu he regained his senses quickly.
Having composed

himself, Narottama entered the temple of the Lord and found that

Achyutananda was waiting for him.

Narottama did not have to introduce himself to
Achyutananda because
the young man had already been given all
information about Narottama
frol his deceased fater Sri Advaita. Narottama paid
his regards to

Achyutananda who was by then miserably grief stricken on the death of his father and had grown thin. He impatiently stretched out his hands to embrace Narottama and cried.

Achyutananda told narottama sweetly and affectionately that he would not be able to keep Narottama for a long time as it would cause delay and waste time. Narottama should visit Nilacala candra as early as possible but he should not stay long in Puri for he had many duties to

accomplish. Achyutanandana introduced
Narottama to other favorite
companions of Prabhu Advaita. They cared for
Narottama very lovingly
and kept him in Santipura for three to four days.
Then they gave
permission for him to start for Nilacala.

Srila Narottama in Ambika Kalna Narottama crossed the river ganges quickly from the village of Harinadi and reached Ambika where he saw the deities of Nitai - Caitanya.

Gauridasa was the devoted worshipper of these deities and Narottama

was greatly impressed to see Haridasa's method of worship. Narottama

bowed before the deities with tears in his eyes. He got the friendly

association of Hrdaya Caitanya and other favorite followers of Advaita

Prabhu. I shall not deliberately make this section of the book longer by

giving an elaborate description of their different conversations. The

followers of Mahaprabhu affectionately cared for Narottama but

advised him to go to Nilacala quickly. At the time of parting they all

cried but after dedicating himself to the grace of Nitai Caitanya,

Narottama left Ambika with a heavy heart.

Srila Narottama in Saptagrama Narottama visited all the villages where favorite followers of

Mahaprabhu lived. He was thrilled to observe the beauty of Saptagram

and offered his respects to that village from a distant place. Saptagrama

is a place of high religious importance as it was the sadhana Kshetra of

seven great ascetics and also the meeting place of three great rivers,

namely Sri Ganga, Yamuna and Saraswati. It was

the Vihara Ksretra of Prabhu Nityananda.

Now I will describe Prabhu Nityananda's intention in choosing

Saptagram for his pastimes. On the order of Sri Caitanya deva who was

then in Nilacala, Nityananda had to go to Gauradesh. He arrived in

Gauradesh from Utkala and glorified the place by giving it the title of

the crown ornament of all other holy places. In Sri Caitanya

Candradaya Natika the importance of Gaura has been noted. Gaura

was the head ornament of all other holy places, situated in Sri

Navadvipa where the incarnation of Sri Gauranga appeared, and in

whom the deity of devotion was born in a human feature, i.e.

Nityananda Prabhu.

Nityananda	wanted to	o visit	many p	places	of rel	ligious
	impoi	rtance	and hi	S		

pilgrimage has been described in Sri Caitanya Bhagavata. He visited

places on both banks of the Ganges, the holiest of all the holy places,

but he cheirshed the hope of visiting Nadia to meet Sri Saci mata.

When he reached the village of Panihati with Ramadasa, Gadadhara

and other companions, he first visited the house of Ragava Pandita

where he started san kirtana with great pleasure.

The great devotee

Ragava took birth in this village it was also an important holy place.

According to Sri Caitanya Bhagavata the particular place where

Bhagavata had appeared could gaurantee salvation to any person living

within one lakh Yojana distance from it. Hearing news of Nityananda in

Panihati, many people came to offer their respects to him. According to

Sri Caitanya Bhagavata that place became a highly holy place where

many Vaisnavas came to live. Prabhu Nityananda displayed many

miraculous pastimes of divine character to his devotees in Panihati. I

am unable to describe the type of activities which Prabhu showed in the house of Dasa Gadadhara.

In Kharadaha, the son of Padmavati danced madly in san kirtana and

while worshipping the place of Purandara Pandita, Prabhu showed

qualities of devotional love which Lord Brahma is unable to possess.

After relieving the miseries of many people in many villages, Prabhu

Nityananda went to Saptagram. It was here that Prabhu Nityananda captivated the mind of Uddharan Datta. According to Sri Caitanya Bhagavata Prabhu spent some days in the

house of Uddharan Datta which was situated on the bank of the river

Tribeni. Uddharan Datta unflatteringly and sincerly worshipped the

feet of Nityananda. Uddharan was considered very fortunate as he

gained the right to care for Nityananda and he remained the servant of

Prabhu Nityananda throughout that life and his following life. From

Uddharan's service the entire merchant class of Sapt

BHAKTIRATNAKARA

CHAPTER 9

Glory to Sri Sacinandana Gauricandra.

Glory to the son of Padmavati, Nityananda

Glory to the son of Navadevi, Sri Advaita.

Glory to the son of Ratnavati, Gadadhara.

Glory to Srivasa and other favorite companions of Mahaprabhu.

I am an ignorant person and I requset the Vaisnava Prabhus to fulfil my

mission. Glory to the listeners whose superb qualities know no bounds.

The repentence of King Vira Hamvira

The king of Vana Vinsupur, Sri Vira Hamvira, became eager to see Sri

Acarya. He constantly wondered when his master would come to

Visnupur. He regarded himself as an orphan with

no one to care for
him in this world. Without Prabhu Srinivasa he
was gradually sinking
into utter darkness. He repented his previous
activities because of
which the Gosvamis of Vrndavana had been
offended by him. Becasue
of those offenses he would never get the mercy of
the Gosvamis. While
remembering his offenses to the Gosvamis he grew
reticent and tried to
control his despair.

Seeing the king in this state of mind, his courtiers and friends tried to console him by telling him that Acarya had gone only for a few days and would soon return. They forbade the king to think of the subject

because they knew that Acarya Prabhu had grat affection for him. They knew that if Acarya Prabhu favored him, he would also get the mercy of the Gosvamis. They assured him that he should not feel repentent for any harm he had done to Acarya Prabhu's companions in Vrndavana.

While the courtiers were speaking with the king two persons arrived

from Vraja with two letters from Jiva Gosvami. When the king fell

immediately at their feet, the messengers were shocked by his humble

behavior. After sometime they told the king that they were pleased to

have gotten proof of the king's humble attitude, about which they had

heard so much in Vraja. They gave him two letters from Jiva Gosvami -

one for Acarya Prabhu and one for the king himself. The king

reverently touched the letters to his eyes and head, and feeling himself

very fortunate he opened the letters and read them

with tear-filled eyes.

The sweet words of Jiva Gosvami could soothe the mind of anyone.

After reading the letter the king said that Prabhu's companions were

certainly kindhearted for they had blessed such a worthless person as

himself. The king cried with gratitude and thereafter he showed very cordial and affectionate care towards the two mesengers.

As Srinivasa Acarya was then in Jajigram, the king hastily wrote a letter

himself and attached it to Jiva Gosvami's letter. He sent two men from

his court to carry the letter to Srinivasa. Srinivasa received the letter

and touched the one from Jiva Gosvami to his head. He was so moved

by te letter from Sri Jiva that he could not control

his tears. After he had composed himself, the two messengers gave him the letter from the king. From the king's letter Srinivasa could easily see that the king wanted to see him again, but in his reply letter Srinivasa informed the king that there would be some delay in his return. He wrote many different things to the king and the messengers returned with his letter to Visnupur. The king was most happy to receive the letter.

In Jajigram Sri Acarya taught his students that devotion was the best method of attaining Krsna. Srinivasa was in constant anxiety because the associates of Caitanya Mahaprabhu had disappeared from the world. Those who were still alive would not live much longer. Despite his anxiety he preached the philosophy of devotion

boldly and attracted many students.

Once two brahmins from Ksetra came to study under Srinivasa. They reverently bowed to the Acarya and he embraced them. HE inquired about the condition of Sri Ksetra and was disappointed to head that most of the followers of Mahaprabhu had left the world and Sri Ksetra was in a miserable condition. He also learnt that Syamananda had gone to Nilacala but had found only a few of the followers of Prabhu still alive. Syamananda had cried so pitifully in his grief that the stones and wood melted. Thereafter Syamananda had gone to Vrndavana.

The Acarya also cried when he received this news but continued to

teach the Gosvami's books.

- One day a Vasinava came from Navadvipa to meet Srinivasa Acarya.
- From him the Acarya learned that Suklambara and other associates of
 - Mahaprabhu had recently left the world. At the same time another
- messenger came to Srinivasa with the news tht Dasa Gadadhara had
 - died that very day. Sri Acarya could not bear the news and fell
 - unconscious on the ground. When he regained his senses he cried so
 - loudly that even the animals and birds cried with him. At last he
 - checked his misery and told his disciples that he would go to Vrndavana.
 - During his absence Prabhu Rupa and Sanatana would be with them to
 - help them understand the meanings of the scriptures. In this indirect
 - way Sri Acarya offered his disciples a great boon.

Srinivasa Acarya goes to Vrndavana

- One day as Sri Acarya sat alone he considered that most of the
 - followers of Mahapabhu had disappeared leaving him alone in this
- world. As he considered the situation, a messenger arrived informing
 - him that Sri Thakura Narahari had also disappeared. The words struck
- him like lightning and he fell on the ground crying. He passed the
- entire night in grief, determined tht in the morning he would also leave
 - this world. By the wish of Mahaprabhu, Prabhu Dasa Gadadhara and
- Prabhu Narahari appeared in Srinivasa's dream and consoled him. They
- dissuaded him from comitting suicide, assuring him that they would
- always be with him. In his dream the two Vaisnava

saints embraced him, but when he awoke he felt disappointed becaue he could not longer see them. In the morning he spoke confidentially to Ramacandra and then left for Vrndavana.

He reached Mathura rather quickly and first bathed in the Jamuna river at Visramaghata. One Mathura brahmana saw Srinivasa and wondered what had brought him so quickly to Mathura from

Gauda. He

approached Srinivasa and bowed respectively, asking him the object of

his visit to Vraja. When Srinivasa inquired about the well being of the

residents of Braja, the brahmana sighed heavily and told him that

although he come quickly during the month of Magha, nevertheless it

was too late. Had Srinivasa come only ten days earlier he could have

seen the devotees, for on Krsna ekadasi in the month of Magha, Dvija

Haridasa Acarya had diappeared from this world. Srinivasa lamented

that he could not see Dvija Haridasa but the brahmana consoled him.

Thereafter Srinivasa left Mathura and headed for Vrndavana.

In Vrndavana he met all the Gosvamis and bowed at their feet. He had

arrived on the day of Vasanta Pancami. Sri Gopala Bhatta, Sri

Bhugarva, Lokenatha and Sri Jiva Gosvami and other Gosvamis were

- all in the temple of Sri Govinda and when they saw Srinivasa coming
- they received him very cordially and each embraced him one after
- another. They asked Srinivasa about the well being of the devotees of

Gauda but were deeply greived when he reported

the sad news of the disappearance of Mahaprabhu's associates. They lamented but they could not understand that Srinivasa had been driven to Vrndavana because of his own grief. Therefore they tried to console him and then all of them attended the Rajbhoga arati of Sri Govinda. Simply seeing the deities of Radha Govinda Srinivasa felt very happy. Thereafter Srinivasa and the Gosvamis ate Mahaprasad together. The Gosvamis then returned to their own houses and Srinivasa went home with Sri Jiva.

Syamananda Prabhu goes to Vrndavana

Syamananda also went to Vrndavana at that time from Sri Kshetra and first at the feet of Sri Jiva Gosvami. Sri Jiva affectionately embraced

him and told him that Srinivasa was also there.

Acarya Srinivasa bowed
at the feet of Syamananda and holding hands they
sat together. They
talked together, occasionally shedding tears over sad
news. After
sometime they controlled their feelings, and Sri
Acarya went alone to
take his bath in the Jamuna river. After bathing he
paid his respects to
Jiva Gosvami and went to meet Gopala Bhatta
Gosvami, bowing at his

Thereafter Sri Acarya bega to study nce again under Sri Jiva Gosvami, and Sri Jiva was pleased by the Acarya's intent. From Sri Jiva, Srinivasa learnt the book Sri Gopala Champu and other books and was happy to study under Sri Jiva.

feet.

The Vrndavana tour of Sri Ramacandra Kaviraja

Srinivasa Acarya had decided to stay in Vrndavana but his disciples in

Gauda were feeling very lonely without him. One day in Sri Khanda Sri

Raghunandana told Ramacandra Kaviraja gently that since this place

had become vacant he should at once go to Vrndavana. He gave

Ramacandra good directions and Ramacandra went first to Jajigram.

The followers of Srinivasa told Ramacandra that it had become

impossible for them to live without their Acarya.

They requested him to

go quickly to Vrndavana and bring Srinivasa back to them. After taking

permission from the disciples of Srinivasa, Ramacandra returned home.

Thereafter Ramacandra began to think about Sri Narottama. He believed that his miseries would vanish if he could only live with Narottama.

Ramacandra's brother, Sri Govinda, was a man of extraordinary

knowledge, competence and enthusiam for his work. As they sat

together in a quiet place Ramacandra told him that the next morning he

would go to Sri Vrndavana. He advised Sri Govinda to move to a

- village named Telia Budhari, a holy place which was situated between
- the Ganga and Padmavati rivers. It was a large and well populated

village inhabitated by good natured people.

Ramacandra suggested that

Sri Govinda live there, for even his maternal grandfather, a very famous

man, had often visited that holy place. He told Sri Govinda that his presence in that place would bring pleasure to many of the people and

Sri Govinda at once agreed to follow the suggestion. Thereafter

Ramacandra imparted various spiritual truths to Sri Govinda and the

following morning left his brother and started for Vrndavana. Srinivasa

had gone to Vrndavana about the end of Vaisakha and Ramacandra went there about the end of Pausa.

The life story of Govidna the brother of Ramacandra

After two to four days Sri Govinda left Kumar Nagara and went ot

Telia, where the villagers received him happily.

The gentlemen of the

village came forward to meet him and selected a beautiful place for him

to live. They were impressed by Sri Govinda's good qualities and he was

- very happy to have their kind and affectionate association. Although
- Govinda was satisfied there he never forgot the mercy of Srinivasa
- Acarya. He wondered when the day would come that he would be a
- servant at the feet of Sri Acarya, when the Acarya would grant him
- diksa mantra and when he would be admitted into the companions of Sri Acarya.
- As a devotee of Goddess Bhagavati, Govinda lived in Kumar Nagara,
 - worshipping the Goddess with songs and poetry which were the delight
- of his many companions who were also worshippers of Shakti. The poet
- explained the reason for his attachment to Goddess Bhagavati. His
 - maternal grandfather was a shakta who kept Bhagavati always by his

side. His grandfather's name was Damodara Kavirja
and Damadora's
daughter was Sunanda. Govinda was Sunanda's
son. Govinda remained
in his mother's womb too long and Sunanda was in
great distress at the
time of delivery. Her maidservant hastily informed
Kaviraja of the
problem while he was engaged in worshipping
Bhagavati. He did not
speak to the maidservant but by certain movements
of his hands and
eyes he indicated that she should take the weapon
of Sri Durga and
show it to Sunanda. That would assist her in a
painless delivery of her
child. The maidservant could not understand
Kaviraja's indications very
well. She washed the weapon in water and gave the
water to Sunanda to
drink. Thereafter Sunanda quickly and painlessly
gave birth to a
beautiful son.

- The child grew day by day like the moon. Everyone in the vilalge knew
- that he was born by the mercy of Sri Bhagavati. As a young child he lost
 - his father and gained no worldly eduaction. His maternal grandfather
 - cared for him throughout his childhood, moulding Govinda according to
 - his own doctrines and rituals used in worshipping Bhagavati. Other
 - people also advised Govinda to continue the worship of Bhagavati.
 - They insisted that no activity could be successful without the pleasure of Bhagavati.
- When Ramacandra took initiation from Sri Acarya
 Sri Govinda assured
 himself that since he had been worshipping
 Bhagavati sincerely from his
 childhood, Bhagavati would certainly grant him

salvation. But as he was
thinking this an oracle from Bhagavti told him that
if he did not worship
Krene he would not get colvetion. Although he was

- Krsna he would not get salvation. Although he was unhappy, Sri
- Govinda decided to become a disciple of Sri Acarya Prabhu and worship
- the lotus feet of Krsna. For that purpose he went to Jajigram only to

learn that Sri Acarya had gone to Vrndavana.

Govinda lamented his

misfortune, but he considered the kindness of the Vaisnavas who had

told him about his own father, Chiranjiva Sena.

Chiranjiva was a

- disciple of Caitanya Candra and Govind alamented that he could not
- follow the path of his devoted father. He regarded himself as a
 - worthless person in this world and lamented his misfortune.

Govinda cherished the hope of meeting Sri Acarya

so that a change
would occur in his wicked mind. He remembered
his elder brother
whose life had already been moulded by the favor o

whose life had already been moulded by the favor of Acarya Prabhu.

He lamented that even though his elder brother had gotten the favor of

the Acarya he himself had not. He cried as he rebuked himself and

soaked his body with tears. At that moment a oracle from the sky told

him that his desires would be fuliflled within a few days. From that very

day Govinda's devotion to Radha and Krsna increased steadily.

Ramacandra was glad to find his brother in this transformed state of

mind. When Govinda moved to Telia Budhuari villae he first lived on

the Western side which was known as Sri Paschimapia and later settled in Budharia. In everh sphere of life Govinda liked

to depend on his elder brother.

Sri Ramacandra Kaviraja in Vrndavana

As Ramacandra travelled hurriedly to Vrndavana
people who observed
him remarked that they had never seen such a
person. They thought he
was probably the son of a king from Gauda. Some
people thought he
not even a human being but rather a deity. When
he arrived in
Vrndavana someone informed Sri Jiva Gosvami
that a beautiful person,
with skin as bright as gold, had come from Gauda.
They told Sri Jiva
that thy were charmed by the sight of that man who
was wandering
aimlessly in Vrndavana, crying as he enjoyed the
beauty of of the holy
dhama. Sri Iiva asked Srinivasa if he knew who the

man was and

Srinivasa said that it must be Ramacandra.

Srinivasa had preciously told Jiva Gosvami about Ramacandra, so Sri

Jiva ordered his followers to bring Ramacandra to his place. When

Ramacandra arrived he bowed at the feet of Sri Jiva and Srinivasa

Acarya and both of them lovingly embraced Ramacandra. They asked

him questions about the places which he had visited on his trip and

Ramacandra first reported what Khandavasi Sri Raghunandana had told

him. He also repoted what he had heard from other Vaisnavas and he

told them the progress of his own study and the result of the long tour

which he had completed to Gaya, Kashi, Ayodhya and Prayaga.

From this report Sri Jiva Gosvami could understand

the condition of
those holy places since the disappearance of
Mahaprabhu and his
beloved companions. Ramacandra informed them
that the inhabitants
of Gauda wanted Srinivasa to return and both
Srinivasa and Sri Jiva
took the request seriously. Thereafter they took
Ramacandra with
them to visit the temple of Radha Damodara.

While observing the deities of Radha Damodara
Ramacandra fell on
the ground crying and while visiting the Samadhi of
Rupa Gosvami he
was moved with emotion. When he cried loudly,
calling out the name of
Sri Rupa, Sri Jiva took him on his lap and pacified
him.

He visited the temples of Sri Govinda, Gopinatha, Madana Mohan, Radha Damodara and Sri Radha Raman and wherever he went he could barely restrain his emotions. He also visited the samadhis of Sanatana

Gosvami, Kasisvara Pandita and raghunatha Bhatta although it filled

him with grief. Sri Gopala Bhatta, Lokenatha, Sri Bhugarba and other Vaisnavas came to meet and bless him.

Sri Ramacandra visits Radha kunda

Thereafter ramacandra visited Aritagrama and also visied radha and

Syama kunda. After bathing in the kundas he met raghunatha dasa

Gosvmami and bowed at his feet. Raghunatha embraced him

affectionately, and was later impressed by Ramacandra's ability to write

verses. Ramacandra also met Krsnadasa Kaviraja and other Vaisnavas

of that area. He visited Giri Govardhana and

roamed happily in the twelve forests. Sri Bhatta Gosvami and others in Vrndavana praised

Ramacandra and because of his talent as a poet they offered the title of

Kaviraja to him. Ramacandra assited his guru Srinivasa Acarya in

serving Sri Gopala Bhatta Gosvami in various ways. Sri Jiva Gosvami

was happy to observe the sweet relationship between the guru and his disciple.

Srinivasa Acarya returns to Gauda

Having received news of his disciples in Gauda from ramacandra,

Srinivasa decided to return home and hastily took leave from everyone

in Vrndavana. On the auspicious day of the full moon in the month of

Vaisakh, the Simhasama-Yatra of Radha-Raman took place. On this

occasion there was a large festival in the house of Sri Bhatta Gosvami

and Srinivasa enjoyed the festivities. Sri Jiva Gosvami announced that

Srinivasa would return to Gauda and on the day after the full moon Sri

Jiva one again entrusted Syamananda to Srinivasa. He also gave

Srinivasa some books which had been revised by him. The Gosvamis of

Vrndavana gathered in the temple of Sri Govinda to bid farewell to

Srinivasa. The Acarya bowed at their feet and then went to see the

moon-like face of Sri Govinda. Ramacandra and Syamananda also bowed at the feet of the Gosvamis.

When they departed, Sri Jiva walked a long distance with them but when

Srinivasa insisted that he stop, he returned to his home. The Acarya

- proceeded quickly via Mathura and after a few days he arrived in vana
 - Visnupura. Getting news of his arrival, the king came forward quickly
- to meet them. He lay prostrate at the feet of Acarya Prabhu, but the
 - Acarya puthis foot on the head of the king, lifted him from the ground and embraced him.

Srinvasa Acarya introduced Ramacandra and Syamananda to the king and king bowed at their feet with tears in his eyes. The king admitted

- his good fortune in meeting them by the mercy of Srinivasa Prabhu.
 - Ramacandra and Syamananda happily embraced Vira Hamvira.
- Whoever accompanied the king was equally happy to see Srinivasa and
- his two followers and when the king took Prabhu to his house, the

inhabitants of the village were very pleased.

Srinivasa Acarya and his two friends started san kirtana in Vana Visnupura.

Sri Syamananda's visit to Utkala

- Syamananda remained in Visnupura for ten days and then left for
 - Utkala. When the king heard of Syamananda's journey he thought to
- himself that it was truly impossible to understand the inner mind of a
- mahanta whose only goal is to deiver various places of the world from
- damnation. He was disappointed that Syamananda would not stay n
 - Vana Visnupura and he feared he would never see him again. The king
 - gave many gifts to Syamananda and this pleased Srinivasa very much.
- Acarya Thakura embraced Syamananda, soaking his body with tears.
 - Syamananda bowed at the feet of Sri Acarya and

then started his

journey. Srinivasa held his hand and walked with him until Syamananda

forbid him to come any further. After that Srinivasa returned to his

house and Syamananda bid farewell to Ramacandra Kaviraja and the

other residents of Vana Visnupur who all cried bitterly as he left. A few

days later Syamananda and many followers reached Utkala. The people

of Utkala came running when they heard of Syamananda's arrival. Sri

Rasika Nanda and others came forward happily to meet him.

Syamananda stayed at Nrisimhapura and immediately sent a letter back to Visnupura telling of his arrival. Sri Acarya was very satisfied upon receiving the letter.

Srinivasa Acarya gives diksa to king Vira Hamvira

he wanted. The queen of King Vira Hamvira also requested the mercy of Sri Acarya, and being satisfied by her prayers, Srinivasa also granted her diksha. The qualified son of Vira Hamvira, Sridhari Hamvira, also became a disciple of the Acarya.

King Vira Hamvira expressed his desire to instal the deity of Kalachand and make arrangements for his worship. Sri Acarya Prabhu performed the first bathing of the deity. Everyone in the king's state was glad to see the beautiful deity of Kalachand. They all discussed the king's good fortunate at acquiring such a beautiful deity.

Sri Acarya Prabhu dedicated the king to the lotus feet of Sri Kalachand and the king dedicated himself to the feet of Sri Acarya whole heartedly.

One day the king in his dream composed and sang

some songs which his
wife heard. When the king awoke from his
sleep, the queen requested
him to sing the songs once
more. While the king humbly sang his songs the
queen cried tears of
joy. She fell at the feet of the king without any
hesitation and both of
them were moved in ecstatic love and devotion. Sri
Acarya and his
companions were pleased by the sincereity of the
king and his followers.

Acarya Prabhu's favor towards Hari Narayana

King Hari Narayana of Sikhara bhumi wanted to be a disciple of Srinivasa Acarya. As he preferred the worship of Lord Ramacandra, he wanted to be initiated in Sri Rama mantra. Srinivasa Acarya was happy

to see the sincerity of the king and was eager to

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Trimalla Bhatta's son was in Ranga Kshetra and Srinivasa sent him a

letter ordering him to come quickly. He arrived in Panchakuta and

after learning everything from Srinivasa, affectionately gave Rama

mantra to Hari Narayana. After that he dedicated Hari Narayana to

Srinivasa Acarya. Srinivasa taught him all of the religious doctrines and

was happy to find that Hari Narayana was a man of sweet disposition.

One day while Acarya Thakura was discussing Lord Krsna with his

followers, a person arrived from Jajigrama with a letter. He learned

from that letter that the people of Sri Khanda were eagerly awaiting his

arrival and he should go there as early as possible.

But when the

residents of Vana Visnupura heard the contents of

the letter they were very perturbed. Seeing the anxiety of King Vira Hamvira, Sri Acarya told him that he would go to Kheturi via Sri Khanda and Jajigrama and after a short while he would return to Visnupura. The king wanted to accompany Sri Acarya but Srinivasa consoled him and asked him to be patient as he would soon get the association of Narottama. Sri Acarya assured him that he would go to Jajigrama so that he could send a letter to Narottama asking him to go directly to Visnupur. The king and his companions were relieved by this proposal and

companions were relieved by this proposal and accepted the fact that Srinivasa Acarya would leave the next morning.

Sri Acarya leaves Visnupur

In the morning Sri Acarya and his followers left for

Jajigrama from

Visnupur. Many people came to say farewell and the king gave him

many gifts. He walked with Sri Acarya for some distance and then

returned to Visnupur. While the king and his men wondered when they

would see the Acarya again the Acarya and his followers hurriedly went

to Jajigrama. Upon their arrival the residents of Jajigrama forgot all thier miseries.

Acarya Thakura in Sri Khanda

From Jajigrama Acarya Thakura quickly went to Sri Khanda where he

entered the courtyard of Sri Gauranaga Mandir and tearfully viewed the

deity of Gauracandra. Losing his self-control, Sri Raghunandana

stretched out his arms and embraced Srinivasa for a long time.

- Srinivasa tried to bow on the ground at this feet but was unable to do so
 - as Sri Raghunandana would not release him from his embrace. When
 - Sri Raghunanda inquired about the well being of the residents of Vraja,
- Acarya sorrowfully told him that due to the worldly disappearance of
 - Mahaprabhu, the intimate associates of the Lord were all passing away
- day by day. A few remained alive only by the wish of the Lord. Sri
 - Raghunandana could not tolerate this heart breaking news and fainted
 - on the ground in his lamentation he felt that the earth was sinking into
- utter darkness. Prabhu Narahari and his intimate followers had
- abandoned him and alone he had to bear the miseries of the world. On
- hearing about the death of Narahari, Srinivasa also cried in grief. No

one could console them. On the contrary, just seeing them, others also began to cry and the air of Sri Khanda was filled with lamentation. The animals, the birds and all living beings of Sri Khanda cried with them, but after sometime Sri Raghunandana advised Srinivasa to go go

Jajigrama and then to Kentuka Nagara.

Sri Acarya visits Katoa

After visiting Jajigrama Srinivasa went to Kantaka
Nagara, the place
from which Gauracandra had started his ascetic
life. He cried doing
darshan of the deity of Sri Gauranga and later he
met the favorite
devotees of Mahaprabhu. Sri Yadunandana
Cakravarty, a learned
disciple of Prabhu dasa Gadadhara, was in a
miserable state of mind
because of the death of his guru. His grief increased

as he and Srinivasa
cried and discussed the glory of Prabhu dasa
Gadadhara. By the mercy
of Mahaprabhu they were able to pacify themselves
after a short while.

They all asked about the various activities in Vrndavana and Sri

Yadunanda thanked Srinivasa for coming to Kantaka Nagara to pacify

theml in their miserable state of mind. Then Yadunandana showed

Srinivasa the seat of Prabhu Gadadhara who had passed away on the

Krishnamasti day in the month of Kartik. He also showed Srinivasa the

arrangements they had made to perform the festival on the death

observance of Gadadhara. They had invitation cards to everyone, and

Yadunandana requested Srinivasa to come to Kantaka Nagara from

Jajigrama and stay ten days to observe the

ceremonies.

Srinivasa assured him that he would come in time
for the ocassion and
then left for Jajigrama. From Jajigrama he sent a
letter to Vira
Hamvira and then went to Sri Khanda where he
met Sri Raghunandana
and told him about the festival. Raghunandana tole
Srinivasa that he
had already heard about the passing away of
Gadadhara during Kartik.
After Gadadhara's disappearance Prabhu Narahari
had grown
emaciated and had not spoken a word to anyone.
He cried continously
and then suddenly passed away on the Krsna
, -
ekadasi day in the month
of Vaisakha. He showed Srinivasa the
arrangements he had made to
perform the death observance of Narahari and also
informed him that

he had sent inviations to all the companions of

Prabhu Nityananda,

Advaita and Sri Caitanya. The son of Nityananda Prabhu had agreed to

come there. He would start for Jajigramaa in the morning and then

with all of his companions go to Kantaka Nagara where they would meet

the followers of Mahaprabhu. After the festival they would return to Sri

Khanda, spending a few days in Jajigrama also.

Having learnded their program, Srinivasa happily went back to

Jajigrama and met Ramacandra Kaviraja and the others. He told

Ramacandra everything and they selected a place where the guests

would rest and busied themselves collecting things for the festival. The

residents of Jajigrama were excited about the emmminent arrival of the

followers of Prabhu Sri Caitanya. Srinivasa left for

Kanta	ıka	N	agar	a the

- next day. In the morning Sri Raghunandana and his followers arrived in
- Jajigrama from Khanda. After spending sometime in the house of
- Srinivasa Acarya they all went to Kantaka Nagara.

 The residents of
- Kantaka Nagara came forward to receive all of the mahantas. I ma
- unable to give a detailed lists of all of the Mahantas and information
 - about their residences, but I will mention a few: Sripati, Srinidhi,
 - Vidyananda, Baninath Basu, Ramadasa, Kavicandra, Purusottama,
 - Sanjaya, Sri Candra Sekhara, Sri Madhava carya, Kirtaniya Sastidhara,
- Sri Kamala Kanta, Brahmin Vaninatha, Visnudasa Nandana Pandita,
- Puranadara, Sri Caitanya dasa Karnaoura, Brahmin Sri Janakinath, Sri
 - Gopala Acarya, Gopala Dasa, Murari Caitanya dasa, Raghunatha

Vaidya,	Upaddhyaya	Narayana,	Balarama	Dasa,
	Dasa	Sanatana,		

Brahmin Krsna Dasa, Sri Nakari, Manahara, Hari Harananda, Sri

Madhava, Mahidhara, Ramacandra Kaviraja, Vasanta Lalvani, Sri Kanu

Thakura, Sri Gukula, Sri Madhava Carya, Rama Sena, Damodara,

Gyandasa, Nartaka Gopala, Pitamvara, Kumuda, Gauranga dasa,

Nrsimha, Caitanya dasa, Dasa Vrndavana, Vanamali dasa, Bholanatha,

Sri Vijaya, Sri Hrdaya nanda Sena, Lokenath Pandita, Sri Pandita

Murari, Sri Kanu Pandita, Haridasa Brahmacari, Sri Ananta Dasa,

Krsna dasa, Janardana, Sri Bhaktiratnadara, Dasa Narayana, Bhagavat

Acarya, Bhagavat Acarya, Baninath Brahmacari, Caitanya Vallabha

dasa, Sri Psupa Gopala, Sri Gopala Dasa, Sri Harsha, Sri Laksmi Natha

Pandita and many other mahantas.

The people of the village were enchanted by the arrival of the great mahantas whose manliness was like the glory of the sun. Their style of

walking and their graciousness figures impressed the people and

soothed their eyes. They all noticed the grace of Krsna Misra an

Gopala, the two sons of Advaita chandra whose beauty was beyond

description and who both were great scholars who accepted nothing but the service of Sri Krsna Caitanya.

Sri Vira Bhadra Prabhu, the son of Nityananda

Vira bhadra, the son of Prabhu Nityananda, was an ocean of

spiritualism. According to the book Sri Caitanya Caritamrta:

Sri Vira Bhadra Gosvami was the great heir of

Prabhu Nityananda from	
whom came many branches. He was a Param	ıa
Bhagavata and was	

always absorbed in the verses of the Vedas.

Internally he was a lover of

- God and externally he was a most humble man. He was the driving
- horse behind the establishment of the Caitanya cult of devotion.
 - Because of his efforts people became interested in the doctrines of
- Caitanya and Nityananda. Prabhu Vira Bhadra was also known as Vira
 - Candra by some people, and he was the source of happiness for
 - everyone. Whoever came in contact with him was thereafter attached to
 - him. While abosrbing the way that Vira Candra walked, people of
- Kantaka Nagara said that Vira candra possessed the beauty of Madana,
 - the God of Beauty. His body was soft and tender

but dffulgent like

golden lightning. His curling hair was silky and black and the beauty of

the tilaka on his forehead enchanted the world. His beautiful eyebrows

looked like a line of black bumble bees and his large eyes looked like

lotuses. With beautiful cheeks, ears and nose, his face looked just like

the moon. The Kunda flowers were ashamed of their own beauty when

they saw his rows of beautifully white teeth. His broad chest, beautiful

neck and long hands, his well shaped stomach and beautiful legs were all

above description. He wore bright and deocrative clothes. The people

of Kantaka Nagara dedicated themselves to the feet of this attractive person Vira Bhadra.

Sri Raghunandana anxiously awaited the arrival of the mahantas,

Yadunandana finally reached him with news of the
arrival of the
mahantas in Kantaka and Sri Raghunandana and
his followers went
forward to receive them. They met on the banks of
the Ganges and in
that great gathering of Vaisnavas it appeared is if
the ocean of love and
devotion had overflooded its banks. They first
visited the place from
which Mahaprabhu had started his ascetic life.
They cried when they
saw that place and as their lamentations grew louder
they rolled on the
ground. Soon all the inhabitants of Kantaka
Nagara - even the animals
and birds - filled the air with sounds of crying.
Thereafter the dust-
covered mahantas went to the courtyard of Sri
Gauranga where they saw
the beautiful deity of Gaura candra and regained
their composure.

Thereafter they happily they happily went to the houses assinged to them.

Observance of the death ceremony of Dasa Gadadhara Prabhu

Srinivasa Acarya and his followers arranged the great festival and the village residents were enchanted by the grandeur of

Throughout the day and night the mahants performed san kirtana,

the daily program.

filling the air of Kantaka Nagara with the sounds of ecstatic joy. Krsna

Misra and Gopala danced in the midst of the san kirtana and they

compound where they chanted and danced became crowded with on-

lookers. Even demi Gods took human forms to attend the festival. The

mahantas sang and danced so intensely that their bodies perspired and

quivered in ecstatic love. It seemed that the place was floating in a

flood of divine love. Common people who attended the festival could

scarcely understand how the mahantas continued three days in such

singing and dancing. After the festival, the mahantas remained in Kantaka Nagara a few more days.

The Mahantas visit Sri Khanda

Thereafter Sri Raghunandana and his companions went to Sri Khanda,

leaving the residents of Kantaka Nagara quite unhappy. Sri

Yadunandana and others cried at the time of departure. ABut he

mahantas had been fully satisfied by the reception they had gotten from

Sri Yadunandana and his followers. Sri Raghunandana encouraged Yadunandana to visit Sri Khanda as soon as possible.

The mahantas went first to Jajigrama, leaving Yadunandana behind in

Kantaka Nagara. The duties which he performed there are beyond

description. He always looked after the needs of the poor for which he

received great respect from the Vaisnava soceity.

He wrote a wonderful

narrative about Sri Gauranga, the recitation of which could melt stones

and wood. He was the main branch of Dasa Gadadhara and he always engaged himself in worship of the deity of Gaura.

In his book Sri Gaura Gandesa dipika poet Kavi Karnapura described

Dasa Gadadhara as Radha when Caitanya had appeared as an

incarnation of Visnu. Dasa Gadadhara was the greatest of all the

branches of Sri Gaura Candra. According to Sri

Caitanya Caritamrta
Gadadhara Pandita Gosvami was considered to be
Gaura Prema

Laksmi in Navadvipa but was formerly Syama Sundara Laksmi in

Vrndavana. Sri Dasa Gadadhara was the predominating spirit of the

branch of Sri Gaura Candra and was able to impress the Muslim Kazis

to utter Hari nama. Poet Krsnadasa says that Gadadhara was also listed

in the branch of Prabhu Nityananda. Sri Ramadasa and Gadadhara

dasa were the two main disciples of Caitanya Gosvami. When

Mahaprabhu ordered Nityananda to go to Gauda he sent theses two

peopleto help him. Gadadhara Dasa remianed always in the service of

Prabhu Nityananda, Krsnadasa also describes as a Gopini who was

formerly one of the most intimate confidantes of

Balarama in

Vrndavana but had become an intimate follower of Nityananda in

Gaura Lila. It was impossible for Sri Yadunandana to pass his days

without Dasa Gadadhara. Everyone was impressed by the wonderful

way Sri Yadunandana observed the disappearance ceremony of his guru.

The mahantas visit Jajigrama

When the mahantas reached Jajigrama they got a warm reception fron

the residents. Acarya Thakura was very glad to receive these Parama

Bhagavata Vaisnavas from the various places and took them to his

house where they held a great festival which started with nama

sankirtana. They stayed there for two to five days and were satisfied by the sincere service of Srinivasa.

The mahantas visit Sri Khanda

Sri Raghunandana very respectfully took the
favorite followers of
Mahaprabhu to Sri Khanda where they were warmly
received by the
village people. They felt happy to have those great
Vaisnavas in their
village but in their happiness they lamented that
the mahantas would
also depart at some time. But they felt confident
that the mahantas
would stay long enough to observe the death
ceremony of Sri Thakura
Narahari. There were only four more days until the
festival and the
villagers felt that the whole of Sri Khanda would by
then be flooded by
nama sankirtana. People from outside Sri Khanda
also flocked to the
village to see the grandeur of the festival.

On the morning of Ekadasi, Sri Raghunandana dedicated himself to the companions of Mahaprabhu. Thereafter he went to the courtyard of Sri Gauranga and enthusiastically decorated it. All the mahantas appreciated the fine decoration of the pavillion and all of them were enchanted by the beautiful deity of Sri Gaura, the

enchanted by the beautiful deity of Sri Gaura, the life of Sri Narahari Sarkara Thakura.

Srinivasa Acarya's Bhagavata recitation.

It was decided that on that day Srinivasa would recite verses fromt he
Bhagavatam and explain their meanings.
Raghunandana was happy with this decision and at once arranged for proper seats and invited the mahantas. Sri Pati, Sri Mohi and others took their

seats; Krsna Misra,

Gopala and P\rabhu Vira Bhadra sat on celestial
asanas. After Sri
Raghunandana affectionately escorted Srinivasa to
his seat, all the
mahants requested Srinivasa to recite the
Bhagavatam. They assured
him that they would not mind him reciting for them
and told him he
should feel no hesitation to speak. Srinivasa bowed
to the feet of the
mahantas and then offered a flower, tulasi leaves
and sandal paste to
the holy book. He began his recitation with
Mangala Carana. His voice
was sweet like a cuckoo and the entire audience
was enchanted by his
recitation. He cried as he recited the verses of Sri
Rasa Vilasa and then
he explained the meaning of the Sanskrit verses in
sweet language. The
audience was fully satisfied by his recitation.
Mesmerised by Srinivasa's

sweet voice some of the mahantas said that the spirit of Sri Suka had entered Srinivasa. One person felt that Srinivasa had been empowered by Sri Veda Vyasa in his lucid explaination of the verses. Another person felt that it was the mercy of Gadadhara Pandita Gosvami which enabled Srinivasa to speak so sweetly. Others gave credit to Srivasa saying that his mercy enabled Srinivasa to chant rythomically. Another person felt that Sri Gauranga himself had explained the verses through the mouth of Srinivasa. Time passed unnoticed for

the listeners were all absorbed in the sweet recitations of Srinivasa.

Finding that day was soon becoming night,

Srinivasa stopped his reading of the Bhagavatam, paid respects to the books most humbly and then lay prostrate at the feet of Mahaprabhu's companions.

Being satisfied with Srinivasa they affectionately placed their hands on his head and blessed

him by saying that he had be able to pacify their grief stricken hearts.

They prayed that Mahaprabhu would fulfil
Srinivasa's desires and they
felt that whoever dedicated himself to the feet of
Srinivasa would

ceertainly get the favor of Sri Krsna Caitanya. "By Your mercy, the

living entities will get exemption from their miseries," said one devotee.

While one devotee embraced him intensely, another bent to touch the

feet of Raghunandana, thanking him for arrangeing the recitation of the Srimad Bhagavatam by Srinivasa.

Sri Raghunandana directed his followers to assemble in the courtyard of Gauranga Mandir without delay. They decorated

the pavilon and
arranged everything for the beginning of san
kirtana. he brought a
khola, karatala and other musical instruments and
prepared them for
the kirtana. After the arrangements were made
Raghunandana invited
the mahantas. They first perdformed the Sandhya
arati of the deity of
Mahaprabhu and then began the san kirtana. They
were happy to see
the musical instruments, scented sandal paste, and
beautiful flower
garlands which were being kept in various
containers. Raghunandana
had prepared sandal paste and flower garlands for
each mahanta in a
different container and he requested each mahanta
to accept it. They
also offered sandal wood paste and flower garlands
to the khola and
kartalas of Sri Mahaprabhu. Sri Raghunandana and
Sri Locana then

took sandal paste and flower garlands to offer to
Krsna Misra and Sri
Gopala, the mahantas were enchanted by the
beauty of the those two
Vaisnavas. They also decorated the body of Sri Vira
Bhadra with
sandal paste and flower garlands. Then Prabhu Vira
Bhadra signalled
Srinivasa to give him sandal paste and flower
garlands which he in turn
offered to Sri Raghunandana. Sri Raghunandana
was embrassed and
perplexed by Vira Bhadra's behavior so he turned
and offered sandal
paste and flower garlands to Srinivasa very
affectionately. It was a
beautiful scene with the great mahantas all
exchanging sandal paste and
garlands amongst themselves. As they stood
beneath a beautifully
decorated canopy some of the mahantas began to
play the instruments.

An auspicious roar resounded through the air and
hundreds of lamps
were lit around the compound where the san
kirtana was held. The
sounds of Khola, karatala, khanjala and kanja
created a peculiar divine
sensation. The main singers started kirtana by
introducing their songs
distinctly. The entire assembly was enchanted by
the notations, tuning,
scale, modualtion of voice, musical time keeping and
trilling of the
kirtana. Whoever took part in the kirtana felt as
though he had
regained his youth. The compound was soon
overcrowded and both the
audience and the participants of the san kirtana had
tears straming
down his face. Even demigods mingled with the
ordinary people and
enjoyed the san kirtana, floating in a ocean of
happiness. Forgetting
their own existence the mahantas chanted and

danced madly in a kirtana
which mesmerised the entire universe. How can I
describe the dancing
of Sri Krsna Misra and Sri Gopala?

Whoever saw the dancing of Sri Vira Bhadra forgot his miseries. The devotees lamented that they had only two eyes to see the beautiful dance. A blind man who was listening to the kirtana asked another man the name of the dancer. When he heard the name Vira Bhadra, he thought that the name contained the power to sweep away all evils the word Vira means destroying the wicked, and the word Bhadra means protecting the good. He lamented his blind illness and begged the Lord silently to correct his misfortune. His crying

touched the heart of

Nityananda Nandana who glanced affectionately

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towards the blind man.
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- The blind man got back his vision and became mad with joy. A
- tremendous ovation acknowledged the glory of Vira Bhadra.
- They passed the entire night in san kirtana, crying they remembered the
- glory of Mahaprabhu. Lifting their hands in the air they called out the
- name of Prabhu and his intimate associates, namely Nityananda Rama,
 - Sri Advaita Acarya, Sri Pandita Gadadhara, Haridasa, Sri Vasa,
 - Svarupa, Ramananda, Sri Madhava, Vasu, Murari, Mukunda,
 - Gadadhara dasa and Narahari. They repeatedly requested Mahaprabhu
 - to appear before them once with all his followers.

As they rolled on the

- ground in despair and their bodies became covered with dust, the sound
- of their crying filled the air. Mahaprabhu could not

restrain his

affection toward such sincere devotees and he appeared before them.

In this miraculous appearance, Mahaprabhu consoled his devotees in

many ways, took away all their miseries, and drowned them in an ocean

of divine happiness. In great satisfaction they bowed to one another,

embraced each other and shared tears of joy. The night passed and in

the morning they observed the Mangala arati for Sri Mahaprabhu.

After observing the behavior of the mahantas, the village people began

to shout the name of Hari. But the people had various opinions. One

person lamented the short duration of the night and blamed Providence.

In his opinion, such an ekadasi day as this came very rarely in one's life.

On that day they had all observed the rainfall of

love caused by the
mahantas. Another person commented that the
Vaisnavas had an
important qualification in that they could fast or
remain for the entire
day and night. Another person said that it was only possible for the
associates of Caitanya to observe the ekadasi day in
such a way. One
person felt that no one should ever take food on the
day od ekadasi.
Whoever took food or offered food t anyone on that
day would be
ocmmitting a great sin. But another person felt that
only one who got
the favor of the companions of Mahaprabhu could
properly observe the
ekasasi barata. In humility one man questioned
whether he could get
sufficient faith about observing the auspicious
ekadasi day since he was
a sinner. One person expressed his ignorance about

the sancitity of the

auspicious day while another man lamented his own misfortune at not

taking the opportunity to prostrate himself at the feet of the Vaisnavas.

One man tried to console others who were lamenting and then all of them went together to te compound of the san kirtana to offer

obiesances to the Vaisnava mahantas. By this action they were able to get the mercy of the companions of Mahaprabhu.

The mahantas

appreciated the sincere efforts of Sri Raghunandana. It was the opinion of one person that whoever received the affectionate of Sri

Raghunandana would certainly get the mercy of Sri Krsna Caitanya.

Another person especially appreciated Raghunandana for his kindness towards poor, worthless and miserable people.

Another person

appreciated his humble disposition and his politness. Someone else was enchanted by his beauty which could be compared with that of a

kandarpa. One person appreciated his efficency in singing, playing

musical instruments and dancing while another person appreciated his

arrangements for the kirtana which they had all enjoyed so much. While

the mahantas were discussing the good qualities of Raghunandana, he

arrived at that spot. He was embrassed to hear his own glories for he

was a humble person. Observing Raghunandana's humble state of

mind, the mahantas were overwhelmed with emotion and embraced him for a long time.

Sri Raghunandana asked the mahantas how they should perform the observance of the day of Sri Dadashi Parana. The

mahants suggested	
that they should celebrate the day by eating the	
prasad of Sri Gauranga	
together. Sri Raghunandana was happy to hear that	
suggestion and	
without delay he gathered a variety of indredients	
and ordered his	
disciples to cook them carefully. The mahantas	
went to the houses and	
completed their routine morning duties of	
evacuating, bathing and	
chanting their religious prayers. Meanwhile many	
items were cooked	
and the priest of the temple offered them to	
Mahaprabhu. After	
Mahaprabhu had had sufficent time to honor the	
food, the priest took	
the preparations from the deity room. Sri	
Raghunandana called the	
mahantas and showed them the various items which	
had been offered to	
the Lord. They were all pleased to see the great	

variety of foodstuffs that had been offered to Mahaprabhu. After the performance of arati, the mahantas took their seats. Devotees placed banana leafs and cups of scented drinking before each seat and carefully offered each mahanta the prasad of Mahaprabhu. Within the temple, the devoted priest affectionately performed the duties related to the Lord's bed time. He bowed to the Lord repeatedly and then left the deity room to serve prasad to the Mahantas. He distributed both cooked food and fruits to the mahantas and after that h gave them the holy water by which the feet of the Lord had been washed. The mahants requested Raghunandana to eat with them, but he humbly refused, saying that he preferred the pleasure of watching them all wat together.

They invoked the name of Sri hari and then they all

began to eat. Sri Raghunandana greatly enjoyed the scene.

Sri Narahari Thakura appears to Sri Raghunandana

Sri Raghunandana quickly entered the Sri Bhoga mandir and took only

a small portion of food. He went to a lonely place where Sri Narahari

Thakura used to live, placed the deat of Thakura on the ground and put

various items of food and a glass of scented drinking water before the

seat. He offered betel leafs on a plate and a flower garland from Sri

Gauranaga on a different plate before the seat of Sri Thakura.

THereafter he sat on a seat and absorbed himself in meditation through

which he offered all these items to Thakura Narahari. After rising from his meditation he closed the door of the room and

waited outside for		
sometime. Then he entered the room again to offer		
Sri Thakura water		
for washing. When he opened the door he saw		
Prabhu narahari- in a		
celestial body- was sitting on his seat.		
Raghunandana at once forgot		
himself and sank in an ocean of misery		
remembering the disappearance		
of Prabhu Narahari. Then checking himself, he		
offered Sri Thakura the		
water for washing. With tears in his eyes he took		
the seat of Prabhu		
Narahari on his head and paid his respects again		
and again. He then		
returned quickly to the place where the mahantas		
were eating and they		
repeatedly praised him for the excellent food		
preparations. SRi		
Raghunandana requested them to take more		
prasad. When they had		
finished they washed their mouths and then		
requested Raghunandana to		
•		

take his seat and eat with his men. But
Raghunandana first served
Srinivasa and other devotees and when they were
finished hw finally
took his own meal. Whoever received prasad from
that festival greatly
appreciated the activities of Sri Raghunandana in
arrangeing such a
large meal for everyone.

When Raghunandana had finished all of his duties
he wen tot the
courtyard of Sri Gauranga and requested the
mahantas to attend the
ceremony which is held when the Lord is awakened
from his sleep. He
also asked them to offer lamps beofre the deity in
the evening. After
these two ceremonies the mahantas began san
kirtana which continued

through half the night. They slept during the

second half of the night

- and in the morning they completed their routine morning duties of
- bathing etc. When Raghunadana met them in the morning, Sri Pati and
 - Srinidhi tod him that they planned to leave that very day. But
- Raghunanda requested them to stay for another two or four days.
- Brahmin Vaninatha told him that they would leave the next day but
- Raghunandana smilingly told him that there would be some question
- whether or not they would be allowed to leave the next day. He told
 - them that there would be cookinginevery house today and he would be
- most satisfied if they would complete their bathing.

 They all

acknowledged his requests.

THe preiset of Gaura candra brought the mahantas prasad and sweetmeats in many containers and also gave them

the water which had
bathed the feet of Mahaprabhu. When the food
which had been cooked
in every house had been offered to Lord Krsna the
mahantas ate it
gladly and passed their time talking about Lord
Krsna. In his ecstasy Sri
Raghunandana could not understand how many
days and nights had
passed.

Two to four days later the mahantas decided they would leave.

raghunandana was quite disappointed at this and he gave them many

gifts. He held the hand of Sri Vira Bhadra and cried as he spoke with

him on various topics. Just seeing the faces of Krsna Misra and Sri

Gopala, his heart ached in misery. With a heavy heart raghunanda

spoke to each of the mahantas. In the mornig they

all went to the

- Courtyard of Sri Gauranga mandir and observed the deity of
- Gauracandra. They offered their heartfelt respects and accepted flower
 - garlands of Mahaprabhu from the priests. When they left Sri Khanda
 - the people of that village sank in the depth of misery and
 - dissappointment. Sri Raghunandana and others accompanied them for
 - some distance while Sripati and some other mahantas consoled Sri
- Raghunandana, Srinivasa and Sri Yadunandana in various ways. Sri
 - Raghunandana and Srinivasa at last returned to their houses. They passed that day together in nama sankirtan.
- The next day Srinivasa bid farewell to everyone and went to Jajigram.
 - Sri Yadunandana went to Kantaka Nagara and other Vaisnavas went to

their own villages. But people continued to talk about the grand festival held at the hosue at Raghunandana. Entreating the listeners to hear the narration with a divine mind, Dasa Narahari takes pleasure in writing the Bhaktiratnakara by thinking of the feet of Srinivasa Acarya.

BHAKTIRATNAKARA

CHAPTER 10

Glory to Navadvipa Natha, Sri Gaurasundara.

Glory to Nityananda, the Lord of Ekacakra.

Glory to Advaita, the jewel of Santipura.

Glory to the disciples of Mahaprabhu and glory to the listeners of my narration. Now I will begin a new narration.

Observance of the death ceremony of Dvija Haridasa Acarya

When Srinivasa Acarya Thakura returned to
Jajigrama from Sri Khanda
with all of his followers he began once again to
teach his pupils from the
books of the Gosvamis. He silenced the heretics by
boldly preaching

that devotion was the best path. Sri Acarya was pleased with his

disciples because they could quickly grasp the philosophy of the

Gosvami books, and the pupils were happy to have been trained by their

Guru. He decided to give diksha to Sri Gokula Nanda, Sridasa and other followers. As Gokula sat amongst the other students, Srinivasa told him how his

heart burned because of the disappearance of Sarkara Thakura and

Sridasa Gadadhara. Because of his unhappy state of mind he had left

Jajigrama and gone to Vrndavana only to find that on the Krsna ekadasi

day in the month of Magha Haridasa Acarya had also disappeared.

Thus he had sunk deeper in the ocean of misery.

The Gosvamis of

Vrndavana were equally depressed, but they had requested Srinivasa to

Gaudadesh.

Srinivasa advised the two brothers to patiently take responsibility for

the proper observance of the death anniversary of the Acarya. He

ordered them to go to Kanchanagaria and make

arrangements for various necessities, assuring them that he would also go there within two to four days. He advised them not to worry about anything because everything would be done easily by the mercy of the Acarya.

Sri Gokula Nanda and his brother left immediately for Kanchanagaria where the inhabitants greeted him warmly. The brothers approached wealthy persons and requested them to help arrange the festival. Those

wealthy people gave various useful items, built houses for the invited guests and informed the two brothers when their arrangements were

completed. Sri Gokula Nanda and Sridasa were pleased with the arrangements.

The people of the village speculated in various ways

about the reason

- for the festival arrangements. One person clarified it by telling others
 - that Haridasa Acarya was a great disciple of Sri Mahaprabhu. After
 - Mahaprabhu's disappearance n Nilacala it became difficult for Haridasa
- to pass his days. He gradually dwindled to half life and then decided to
- leave this world forever. But according to the wish of Mahaprabhu, he
- checked himself for sometime and called his own two sons Sri Gokula
- Nanda and Sridasa to his side. He told them about the character of
 - Srinivasa Acarya and advised to take initiation from him. The next morning Haridasa left alone for Vrndavana.
- In Vrndavana Haridasa chose a very lonely place to live and Srinivasa once went there to meet him. At that time

Haridasa Acarya.

The man continued to claim that many great
Bhagavatas would come
for the festival and the entire village would float in
the ocean of sweet
san kirtana. He told them that although he had
come to the village for
some interaction with his relatives, he had heard
about this festival and
had decided to stay for the entire period.

At that time some commotion was noticed and the loud shouting of

Lord Hari's name was heard. People began to move in the direction of

the commotion asking one another what was happening. One man

explained that Acarya Thakura had arrived from Jajigrama, so they all

decided to go and meet him. They found that the house of Sri Gokula

Nanda was already overcrowded with people who wanted to meet the Acarya.

Sridasa and Sri Gokula Nanda were very glad to get the association of

Sri Acarya Thakura and they cordially welcomed Ramacandra Kaviraja

and others. Vaisnavas from many different places came and all the

invited guests were taken to their respective houses. Gokula and

Sridasa were happy to receive them all and the village devotees engaged

themselves willingly in the service of the respected guests. Other

villagers brought many useful item for the guests.

The people of the village had never seen such an attractive group of

Vaisnava devotees. They were charmed by the appearance of Srinivasa,

the perfect Vaisnava mahanta. They were

disappointed only because
the guests would leave Kanchanagaria the next day.
One man reassured
them that they need not worry about the immediate
departure of the
mahantas because the next day would be Krsna
ekadasi in the month of
magha and on that day the Vaisnavas would behave
in a way which was
beyond the comprehension of the heretics. The
Vaisnavas knew how to
observe the days of Ekadasi and Dwadashi. They
would take food only
once today (i.e the day before Ekadasi) and they
would observe the day
of ekadasi with full fast. They would not even drink
water. On
Dwadashi they would again take food only once
after making a variety
of preparations and offering them to Lord Krsna.
That offered food
would be kept in different containers and then

offered again before the feet of Sri Haridasa Acarya.

One of the villager asked this educated man how he, an ignorant person

could learn these various Vaisnava customs. THe educated felt pity for

the humble villager and encouraged him to remain there for another

five days and observe the grand festival to be held at the house of Sri

Gokula. He knew that the mahantas would stay there for five days so he

advised the man to enjoy the nama sankirtana of the Bhagavatas.

Everyone appreciated the sincere behavior of Sri Gokula Nanda and

Sridasa. On the day of dasami they and there followers engaged

themselves in san kirtana. They were joyful because they knew they

would receive mantra diksha on the month of

ekadasi. As he promised Srinivasa Acarya did grant them diksha in Radha Krsna mantra and

then dedicated his two new disciples to the feet of Radha Krsna and Sri

Caitanya. As they cried joyfully, Srinivasa Acarya embraced then

affectionately and those who observed the ceremony praised the occasion by calling out the name of Lord Hari.

On Dwadashi Sridasa and Gokula Nanda cooked many delicious food

preparations and Sri Acarya offered the food to Lord Krsna. When

sufficient time had passed, Srinivasa offered betel leafs and water for

the Lord to wash his mouth and then transferred the food to other

containers and offered them again to Sri Haridasa Acarya in a solitary

place. Again, when sufficient time had passed, he

offered water for

Haridasa to wash his mouth. Sridasa then reported to Sri Acarya that

he had arranged seats for the guests and eat. Sri Acarya requested the

Vaisnavas to take their seats and ordered the serving men to serve the

fine food on banana leaves. The aroma of the fine food filled the air,

and having invoked the name of Lord Hari, the mahantas relished the

offered foodstuffs. After washing their mouths, they all took rest.

Thereafter, many people from Kanchanagaria crowded around that

place, eager to get maha prasada. When all the other mahantas had

eaten, Srinivasa Acarya took a portion of the maha prasada but Sri

Gokula Nanda and Sridasa ate only scrapes of foods left by Sri Acarya.

Then they all assembled in the courtyard to take

part in san kirtana.

Before beginning the san kirtana, they loudly invoked the name of Lord

- Hari. In the ecstasy of their chanting and dancing accompanied by
- various musical instruments, the Bhagavatas did not notice the passing
 - of days and nights. In this way they joyfully spent five days and nights.
- At last the time for Sri Acarya's departure arrived and not only the two
- brothers but all the people of that village lamented.

 The mahantas who
 - participated in the festival all praised the behavior of the two brothers
- and then returned to their own homes. But on the request of his two
- new disciples Srinivasa Acarya decided to stay there for another four
 - days. He greatly appreciated their dedication and

devotion to their guru.

Srinivasa Acarya goes to Kheturi

Sri Acarya was eager to see his favorite associate Narottama, and he

travelled quickly from Kanchanagaria to Kheturi with his disciples. I

will mention the names of some of the favorite devotees of Srinivasa:

Ramacandra Kaviraja, a man of extra ordinary qualities; Sridasa;

Gokula Nanda Acarya, a most kind-hearted Vaisnava; Sri Krsna

Vallabha of Deuligiama; Cakravarti Vyasa Acarya, a famous devotee;

Sri Vallabhi Kanta Kaviraja, an image of devotion, who caused panic in

the hearts of the heretics; Sri Nrsimha Kaviraja, a great poet; his

brother Narayana, the best of all poets; Kanapura Kaviraja, a perfect

gentlemen; Bhagavana Kaviraja, a highly qualified person whose

brother was Rupa Nimuvira Bhoumalaya; Sri Gokula of Seragah in

Panchakuta; Kavindra Bhaktatul of Kadai; Rama Krsna and Kumuda,

two great brahmin; Cakravarti Syamadasa; Sri Ramacharana, the

brothers-in-law of Sri Acarya; Sri Rupa Ghataka of Jajigrama and Sri

Gopala Dasa of Kanchanagaria.

All these disciples travelled from Kanchanagaria to Kheturi with Sri

Acarya. On their way Sri Acarya told Ramacandra that they were

travelling to Kheturi via Budari where the younger brother of

Ramacandra lived. Srinivasa wanted t know who would travel ahead to

inform Ramacandra's brother that they were coming, but ramacandra

of their arrival for
everyone knew. As they were speaking a person
from Bhudari, offered
obeisances at the feet of Sri Acarya and gave him
news of the well being
of their village. He told him that Sri Govinda and
others were eagerly

awaiting his arrival.

When Srinivasa had gone to Vrndavana for the second time,
Ramacandra had accompanied him and at that time Govinda had moved to Telia Budarigram. At that time Sri Govinda had dedicated himself to the grace of Srinivasa Prabhu and cherished the hope of one day meeting him. From Vrndavana Srinivasa Prabhu had gone to Vana Visnupura with Ramacandra, stopping at Jajigrama, Kantaka nagara

and Khanda. In Kanchanagaria Srinivasa and his

followers had
performed a great san kirtana festival. The
residents of Bhudari felt
fortunate that Srinivasa had also come to visit
them. The messenger
thus spoke sweetly to Sri Acarya, bowed again to
Srinivasa, Ramacandra
and others and then took his leave from them,
hastily returning to
Bhudari to report the eminent arrival of Sri Acarya
Prabhu in their
village.

Crowds of people gathered to greet Sri Acarya when they heard he would soon arrive in Bhudari. Without a moment wasted, Sri Govinda and others made all types of arrangements for Srinivasa Prabhu. They prepared some houses nicely and then went to receive Acarya and his companions. The People of Telaia Bhurari were

happy to receive such perfect Vaisnavas and they brought many useful things for their

respected guests. Sri Govinda requested his elder brother Ramacandra

to dedicate him to the feet of Sri Acarya.

Ramacandra was moved by

Sri Govinda sincerity and he spoke to Srinivasa on behalf of his brother.

Srinivasa was glad to take Sri Govinda as a disciple and gave him diksha

in Radha Krsna mantra. Both brothers then dedicated themselves to the service of Srinivasa acarya.

Sri Acarya then wondered when Ramacandra would get the opportunity

to meet Narottama. Sri Acarya felt that Narottama would arrive soon.

They had not met for a long time, and although Sri Acarya had written a

letter to Narottama earlier, he was afraid that Narottama did not know about his arrival in Bhudari. Just as he had decided to send a person to

Narottama, a brahmin came to meet him. The brahmin was enchanted

by the attractiveness of Sri Acarya surrounded by his disciples and fell at

the feet of the mahanta. Sri Acarya asked his name and other

particulars and the brahmin replied that he was Durga Dasa of Kheturi,

a worthless fellow who had rescued from the refuse of worldly material

life by Sri Narottama Thakura. When he heard that Acarya Prabhu was

in Bhudari he had come to meet him without informing anyone else.

Sri Acarya asked Durga Dasa about Sri Narottama and the brahmin

informed him that after coming to Kheturi from Nilacala, Sri

Narottama had boldly established the doctrine of

devotion by defeating the heretics. By the mercy of Sri Krsna Caitanya, Nityananda and

Advaita he was able to silence the wicked and atheistic people. He had installed five deities of Radha and Krsna and had also discovered a deity of Sri Gaura with his consort.

Then the brahmin Durga described the discovery of the deity. There

was a fortunate person named Vipra dasa who lived in a small village

called Gopalapura. He had a granary in his house but no one would

enter there for fear of snakes. Snake-charmers had come but even their

mantras would not bring the snakes out. Strangely, the mantra made the snakes hiss angrily.

Early one morning Thakura Narottama went there and Vipra dasa fell

at his feet. He humbly inquired why Narottama Prabhu had come to his

house and Narottama informed him that he had urgent work in the

granary. Vipra dasa emphatically forbid Narottama to enter the granary

as it was full of snakes but Narottama assured that the snakes would all

run away and he opened the door by force. To the amazement of

everyone the snakes did leave the granary and Narottama Prabhu also

came out carrying the deity of Gaurasundara with his consort. Sri

Thakura Mahasaya carried the deity back to his house. Sri Santosh

Dutta, a disciple of Sri Mahasaya, took the initiative to build a temple and a throne for the deity.

Durga dasa also informed Srinivasa that Narottama Prabhu always waited eagerly for Sri Acarya's arrival. When Sri Narottama learned

that Srinivasa was near by he decided to cross the river Padmavati

today. Tomorrow morning he would come to Bhudari. That news

brought news to the heart of Sri Acarya and his companions.

He blessed Durga Dasa and spoke to his companions about the good

qualities of Sri Narottama. The village people were quite happy to

know that Sri Narottama would also come there the next day. They

passed the night without sleep, eager to go to the house of Ramacandra

early the next morning. Ramacandra Kaviraja was an ocean of

devotional qualities, and when he heard of the eminent arrival of

Narottama, his emotions grew turbulent although he did not reveal it to

anyone. He finished his duties properly but while
Sri Acarya and his
companions, Ramacandra sat awake thinking about
Sri Narottama.

Sri Mahaprabhu appears in the dream of Sri Ramacandra

By the wish of the Lord, Ramacandra fell asleep for sometime during

which Sri Gaurasundara appeared in his dream.

Ramacandra saw the

Kandapa like beauty of Mahaprabhu, whose golden skin radiated like

lightning and whose head was covered with curly, silky black hair. A

flower garland hung from his beautiful neck and his attractive could

only be compared to the autumn moon. His ague eyes were reservoirs

of mercy, while his long arms and hands reached down to his knees.

With a majestic gait resembling that of an elephant, he stood before

Ramacandra.

Ramacandra was enchanted by his vision of Sri Gaura Candra and at once he lay prostrate at the feet of the Lord. Mahaprabhu took Ramacandra in his lap and drenched his body with tears of love. With a compassionate smile Mahaprabhu said, "By my desire you do not know your real identity, but you are as dear to me as Narottama." He further ordered Ramacandra to inculcate the doctrine of devotion and join Narottama in rescuing mankind from sin and suffering.

Thereafter Mahaprabhu disappeared and having lost that vision of the Lord Ramacandra cried until tears rolled down his face like rivers.

Mahaprabhu could not bear the lamentation of his favorite disciple and

he appeared again to console him. Mahaprabhu also appeared in the

dream of Srinivasa that night and told hi everything about Ramacandra.

No one could understand the motives of Mahaprabhu for he was always bound by love for his devotees.

The arrival of Narottama Thakura

When Ramacandra woke the next morning he completed his routine

duties such as evacuation, bathing and religious prayers. But

throughout these duties he thought only about his meeting with

Narottama. Meanwhile a messenger arrived and bowed at the feet of

Sri Acarya. He reported that Sri Thakura Mahasaya had crossed the

river Padmavati and was on	the outskirts of the
village. Sri Aca	ırya and

his disciples went forward to receive him. When they met outside the

house, Narottama bowed at the feet of Sri Acarya but Srinivasa

immediately embraced him tightly and held him for a long time. Then

Srinivasa Thakura introduced Sri Narottama to Sridasa Acarya and

others. Although Ramacandra observed Narottama and his heart was

moved by emotion he did not speak at all.

Sitting alone in a quiet place Sri Acarya asked
Narottama about the well

being of Kheturi. Narottama humbly reported that he had gone to

Gaudadesha according to the order of Sri Prabhu and had engaged

himself in the worship of the deity, the service of the Vaisnavas and the

performance of San kirtana. He had received the

mercy of the deity and thus he had built a temple for the Lord. He had hoped that on the day of the full moon in the month of Phalguna Sri Acarya would install the deities in the temple. Srinivasa's arrival was much later that he expected and he feared that it was too late to arrange for the festival. Srinivasa assured him that the delay had been the wish of the Lord. He then told Narottama about his marriage, his visit to Vrndavana and other incidents. They passed a long time talking together and then Thakura Mahasaya and the others went to sleep in their respective houses.

Sri Acarya Thakura felt so anxious about the task of organizing the great installation festival that he could not sleep at night. He wandered

to himself whether the associates of Mahaprabhu would come to

Kheturi or whether Gaurarai would fulfil his desires. Srinivasa cried hiserably in anxiety and moved by affection for h

miserably in anxiety and moved by affection for his devotees,

Mahaprabhu appeared to Srinivasa in a dream. He consoled Srinivasa

and told him not to be anxious. He advised Srinivasa to send invitations

cards everywhere; those devotees who were suffering in separation from

the Lord would surely come and participate in the festival. Mahaprabhu

also assured Srinivasa that the desires of Srinivasa would be fulfilled by

the mercy of the Lord and that the festival would be successful.

Thereafter Mahaprabhu disappeared.

Srinivasa felt restless after the disappearance but he controlled his emotions.

The next morning the devotees assembled and Sri Acarya took pleasure

in sending invitation cards everywhere. He wrote the invitation cards in

verse form and selected fifteen persons to carry the cards to Navadvipa

and other places. He sent one card to Syamananda Prabhu in Utkala.

Soon everyone knew that on the Phalguna
Pournima there would be a
grand festival in Kheturi. The residents of Telai
Bhudari Bahadurapura
and many other places were happy to hear the
announcement of the
festival.

Sri Acarya and the devotees engaged themselves in san kirtana

throughout the day and night. Sri Gokula, Sri

Devidasa and other

favorite disciples of Sri Mahasaya sang beautiful

kirtanas accompanied
by musical instruments. One day the wife of
Srinivasa Acarya spoke to
him privately and after that conversation Sri
Acarva entrusted

Ramacandra Kaviraja to the care of Narottama dasa. Sri Narottama

was very pleased and on the order of Acarya he left with Ramacandra

for Kheturi. With the intention of returning quickly, Narottama and his

group crossed the river Padmavati. Sri Govinda, the younger brother of

Ramacandra, satisfied his guru Srinivasa by his sincere service. When

Srinivasa asked him to describe the lila of Sri Krsna Caitanya, Sri

Govinda wrote many works in prose, poetry and music. For his writing,

Sri Acarya bestowed on him the title Kaviraja.

Later Sridasa sang the

songs which had been composed by Sri Govinda.

of Sri Acarya noticed the sincerity of Vamsidasa and thought that he must be a favorite devotee of the Acarya. But they did not know that simply by glancing at Vamsidasa, Sri Acarya he empowered him.

Sitting alone in a solitary place, Vamsidasa anxiously wondered whether he would get the mercy of Sri Acarya Prabhu. He remained sleepless late into the night but at last fell asleep and dreamed of Srinivasa

Prabhu. He was enchanted by the compassionate beauty of Srinivasa

who stood smiling at him. Vamsidasa immediately accepted Sri Acarya

as his guru and fell at his feet. Srinivasa embraced him and told him

that although Sri Narottama had come to take Srinivasa to Kheturi for

the great festival, Srinivasa had not gone with him because he was

waiting to give initiation to Vamsidasa the next morning. After the initiation they would all go together to Kheturi. He touched his foot to the head of Vamsidasa and blessed him. Then he disappeared.

When Vamsidasa awoke from his sleep the next morning he bathed and went to the feet of Srinivasa Prabhu. He requested the Acarya and his companions to come to his house. Sri Acarya Prabhu gladly gave him diksha in Radha Krsna mantra.

Srinivasa Acarya goes to Kheturi.

Thereafter Srinivasa Acarya and his associates left for Kheturi. Sri

Thakura Narottama was glad to receive news of their arrival in Kheturi, and together with Ramacandra and other devotees

he went to receive Srinivasa. Sri Santosh Dutta also went forward to introduce himself to Sri Acarya. Sri Thakura and Sri Acarya were happy to meet again and they went to Narottama's house. Narottama arranged individual houses for the companions of Sri Acarya and Santosh Dutta appointed different people to do household duties. Srinivasa first went to visit the deity of Mahaprabhu and the five deities of Lord Krsna. He was enchanted by them.

Sri Narottama was growing anxious because time
was short and
Shyamananda had not arrived from Utkala. At last
he received news of
Syamananda's arrival and he hurriedly went to tell
Srinivasa, only to find
that Syamananda had already reached there. They
were all overjoyed to

meet once again.

The arrival of Jahnava devi from Khardaha

Sri Jahnava devi, who lived in Khardaha, decided to attend the festival

in Kheturi. She simultaneously received a divine message from

Mahaprabhu in which he ordered her to go to Kheturi as soon as

possible for Srinivasa, Narottama and others were waiting for her. He

also told her that because of the desire of his disciples Srinivasa and

Narottama, he himself and his intimate associates would appear in that

festival to sing and dance in the san kirtana. Sri Jahnava Isvari was

overjoyed by the appearance and the instructions of her Lord. She left at once for Kheturi.

The people of Khardaha heard about her journey

1				
and	came	out	to	meet

her. She entrusted responsibilities to the correct persons and then gave

some important information to Sri Vasudha devi.
She had to console

Ganga and Vira Bhadra affectionately when she left Khardaha with her

disciples who were all great Bhagavatas. Her disciples included

Krsnadasa Sarakhel, Madhava Acarya, Raghupati Vaidya Upaddhaya,

Sri Minaketana Ramadasa, Manohara, Murari Caitanya, Guyanadasa,

Mahidhara, Sri Sankara, Sri Kamala Karappalai, Nrsimha, Caitanya,

Jiva, Pandita Kanai, Gauranga, Nakari, Krsnadasa, Damodara, Sri

Parameswari, Balarama, Sri Mukunda, Dasa Vrndavana and others.

She also took many maidservants with her.

Sri Jahnava walked for some distance but later accepted a man carried

palanquin. As she passed through different villages, people came

forward to meet her. Nayana Vaskara of Halisahara joined her party as did Raghunatha Acarya, the lame brother of Bhagavan. Many

devotional people joined their party including Vanika, a servant of

Nityananda. When she reached Ambina, a great crowd of people came

out to meet her. Sri Caitanya dasa, the son of Vamsidasa, also joined

their group along with Sri Hrdaya Caitanya and Sri Hrdaya Nanda.

Sri Jahnava visits the house of Srivasa during her journey

As they approached Navadvipa, each member of the travelling party

hoped to visit the holy place although the memory of Mahaprabhu

saddened them. As they entered the holy dhama,
some cried loudly and
others fainted on the ground. Sripati and Srinidhi,
the two brothers of
Srivasa, welcomed them to Navadvipa where they
first bathed in the
river Ganga and later went to the house of Srivasa.
As Sri Jahnava was
wondering why no one had come from Santipura to
meet her, Sri Acyuta
nanda and Sri Gopala, the two sons of Advaita
Acarya came with a large
party of vaisnavas to meet Sri Isvari. In that party
were Sri Kanu
Pandita, Dasa Narayana, Visnudasa Acarya,
Kamadeva, Janardana,
Banamali, Purusottama and others. All of them
were happy with the
meeting with Sri Jahnava Isvari and she was so
satisfied by their
hospitality that she decided to stay another two or
three days in
Navadvipa. Sripati, Srinidhi and others decided to

accompany her to Kheturi.

Sri Jahnava devi visits Kantaka nagara

In the morning the travelling party started for
Kantaka Nagara and on
their way Krsnadasa of Akaihata joined them.
Yadunandana and others
warmly welcomed them to the house of Gauranga.
Meanwhile Sri

Raghunandana and his companions from Sri
Khanda arrived there on
their way to Kheturi. The numerous mahantas in
their party which was

travelling to Kheturi included Sivananda, Baninath Varja, Vallabha,

Caitanyadasa, Sri Hari Acarya, Bhagavata Acarya, Nartaka Gopala, Jita

Misra, Kasinath Misra, Nayana Misra, Kastakata Jagannatha, Uddhava,

Sri Puspha Gopala, Raghunatha, Laksminath

Pandita and others.

People of the village took great pleasure in the meeting of the

Vaisnavas. When the mahantas visited the place from where

Mahaprabhu had started his ascetic life they shed tears in grief. By the

wish of Mahaprabhu they controlled their emotions after sometime.

They were glad to hear that Dasa Gadadhara had seen Sri Gauranga in his dream.

Sri Jahnava cooked various types of delicious food which she first

offered to Gaura Candra and then fed affectionately to the different

mahantas. Sri Yadunandana and his followers did not take their meal

until after Sri Isvari had eaten. After the meal, they all engaged in

nama san kirtana in the courtyard of Gauranga. Thereafter Sri

- Yadunandana and his followers prepared for the trip to Kheturi.
- Within each village, people were satisfied to see the mahantas on their
- way to the great festival. Because of the presence of the great
- Vaisnavas, each village they entered became a holy place and the people
 - of the village became fortunate. That day they rested in the village of
- Telia Budhari and the happiness of the villagers was boundless.
 - When they left Budhari for Kheturi, the villagers accompanied them to
- the bank of the river Padmavati. Sri Santosh Dutta had hired a large
 - boat which took them to the opposite bank of the river. Upon the
 - arrival of the Vaisnavas and Mahantas, Kheturi village became the center point of divine happiness.

Srinivasa and Sri Narottama led the party which came forward to

receive the honored guests and the village people fell at the feet of the

great Bhagavatas. Seeing the reception one man commented that

formerly the villagers had been heretics but by the association of

Narottama they had all become religious.

Srinivasa and Narottama arranged individual living places for each

guest. The vaisnavas were astonished to see so many living places, such

a vast stock of food and so many attendants taking responsibility for the festival.

The people of Kheturi forgot their individual miseries upon getting the association of the great Bhagavatas, and they all looked forward to the beginning of the grand festival. They considered

themselves very fortunate because the village was blessed by the dust of the feet of the great devotees. They were impressed with the decorations on the houses of the mahantas and on the throne of Mahaprabhu although the Lord had not yet sat upon it. The next day was Phalguna Punima and the six deities of Krsna would be placed on the thrones. Tomorrow the great devotees would assemble and even the demigods would observe

Someone spoke appreciatively of the fortunate king
Santosh Dutta who
had taken great care to arrange everything for the
festival and decorate
the compound which would be used for san kirtana
by erecting a

the grand festival. They eagerly awaited the

performance of san kirtana.

beautiful canopy and placing banana trees all around. Another person commented that never in his life had he seen so many persons making flower garlands and sandal paste. Another person said that he had never seen so many types of musical instruments nor so many singers and dancers assemble in his life. Another man wished that the night would pass quickly for the next day he would see the Bhagavatas and pass the entire day with them, feeling no need to return home. Then he chastised himself for returning home simply to eat. Enthusiasm for the festival was heightened by the sound of musical instruments, indicating that morning was not far off.

Installation of the deities by Srinivasa Prabhu

Early in the morning everyone went to the temple

to see the beautiful

- deities. They mahantas assembled in the courtyard of Sri Gauranga
 - wearing new clothes and decorated with tilaka on eight parts of their
 - body. They took their respective seats and Sri Jahnava took her seat in
- a separate place. Srinivasa Acarya and Narottama were pleased with
 - the well decorated area and Mahaprabhu's companions gave permission
- for Srinivasa to start the ceremonial bathing of the deities. Srinivasa
- bowed to the Mahantas and other Vaisnavas before he began the rituals
- and carefully installed each of the six deities on his own throne.
 - According to the wish of the Lord he announced the names of the
 - deities as Sri Gauranga, Sri Vallabhi Kanta, Sri Braja Mohana, Sri
 - Krsna, Sri Radha Kanta and Sri Radha Ramana.

The mahantas shed
tears as they observed the beauty of the six deities,
and even the
demigods in heaven showered flowers down. The
name of Sri Hari
resounded and the musicians began to play the
different instruments.
The brahmins uttered hymns from the Vedas while
Srinivasa carefully
dressed the deities in gorgeous clothes. He offered
scented sandal paste
and flower garlands to Mahaprabhu. After
performing the ceremony of
worship for the deities, Srinivasa arranged for an
offering of lamps
before the deities. The mahantas called out the
name of Hari and
prostrated themselves on the ground before the
Lords. Narottama
composed a verse by which he paid his respects to
the deities by singing
the names of Gauranga, Vallabhi Kanta, Sri Krsna,

Vraja Mohan,

Radha Raman, and Radha Kanta.

Although the courtyard had insufficient space,
many hundreds of people
assembled in the temple to watch the offering of
lamps. After that
offering Srinivasa Acarya offered many tasteful
food preparations to the
deities, placing each in a different utensil. He then
offered water for
washing and betel leaves for chewing. He offered
the deities flower
garlands and sandal paste and then fanned them
with a chamara. When
he opened the door of the temple, the sweet scent
from the body of the
Lord filled the entire courtyard. Everyone was
overwhelmed by the
shining glow from the bodies of the Lords. Even
Srinivasa lost control
of his emotions seeing the beauty of the deities and
fell on the ground to

pay obeisances. He bowed humbly at the feet of the companions of

Mahaprabhu and embraced them all with tears of joy. He lay prostrate

at the feet of Sri Iswari who affectionately ordered to distribute the

offered garlands and sandal paste to the assembled devotees. Srinivasa

carried each garland in a different vessel and offered them all to the

companions of Mahaprabhu. Sri Isvari ordered Nrsimha Caitanya to

offer the garlands to Srinivasa, Narottama and their followers. Sri

Isvari was so overwhelmed by the touch of the garland and sandal paste that she lost control of her emotions.

San Kirtana of Thakura Narottama and his followers

Sri Jahnava Isvari stared continuously at Narottama, infusing him with

spiritual power beyond the comprehension of common men. The son of Advaita Acarya, Sri Acyuta nanda, blessed Thakura Narottama and the mahantas gave him their permission to begin the san kirtana. The companions of Narottama were all expert in singing, dancing and musical instruments.

Devidasa, who sat on the left side of Narottama, started by stroking the sweet mardala. The other musical instruments joined in, each one seeming to speak in sweet words. Narottama led the kirtana and Sri

Vallabha dasa and others repeated each line in turn. Sri Gauranga dasa and others played other instruments and sang in a pitch. There are two

methods of kirtana, namely unbinding and binding.

Sri Gokula sang the

first method and his sweet voice impressed everyone. The audience was mesmerized by the dramatic performance and the musicians.

Surrounded by his musicians, Narottama looked like the moon surrounded by stars. During the kirtana Naorttama and the other singers absorbed themselves in thoughts of Caitanya, Nityananda and Advaita, dedicating themselves to the mercy of those Lords. By their tuning, volume, scale and modulation, the ragas and raginis they sang seemed to take life. The depth of their songs increased the tempo of the intrumentalists and as the volume of the song increased so alos the pleasure of the Vaisnavas increased. Khandavasi Sri

offered sandal paste and flower garlands to the Srikhola and Karatala,

Raghunandana

the personal instruments of Mahaprabhu, and then embraced

Narottama and the other singers in a wave of emotion. He garlanded

Narottama and each singer and they in turn bowed to him.

Thereafter Narottama changed to the binding style of kirtana which

explained the mental condition of Nadia Candra observed in the mood

of Sri Radhika. The singers themselves became emotional during their

performance and this heightened the ecstasy of the audience. Sri

Jahnava Iswari cried when she listened to the song describing the

spiritual and devotional qualities of Sri Gaura. Sri Acyuta nanda,

Sripati, Srinidhi and others lost control of their emotions and shivered in ecstasy.

People discussed the kirtana recital of Narottama in
various ways. One
person appreciated most the way Narottama
expressed the inner
menaing of each song. Another person appreciated
the overall
masterful prestentation. One person said that
Narottama had
attempted to duplicate the method of kirtana
enjoyed by Mahaprabhu
at the house of Svarupa Damodara in order to
attract Mahaprabhu
himself to the kirtana. Another man agreed that
Mahaprabhu must be
enjoying the kirtana with his beloved companions.
One devotee
expessed his inner desire to see the Lord and his
companions manifest
within the sankirtana. They all appreciated the
quality of the kirtana
with its fine tuning, meaning and rhythm, saying

that the Gandharvas

and Kannaras shouls be ashamed of their songs.

During the kirtana recital, demigods from heaven poured flowers on the singers. Narada and other famous saints and ascetics came in disguise from heaven to attend the kirtana. Even the animals, birds, snakes and other creatures were mesmerised by the songs. As the ocean of sankirtana little by little overflowed its banks, the people in the sankirtana pavilion forgot their own existence and bathed in the tears from their eyes.

The manifestation of Mahaprabhu in the sankirtana pavilion While listening to the sankirtana Lord Gaura Rai decided to reveal himself clearly in that place. Within that pavilion Caitanya Nityananda Sri

Advaita and other companions were suddenly
manifest like lightning
within a cloud. Charming the universe with by
their appearance, they
became the precious jewels of the sankirtana. This
pastime of
Mahaprabhu enjoying and participating in
sankirtana was beyond the
comprehension of even Lord Brahma and other
demigods. The
audience was enchanted by the beautiful dresses
and graceful gestrues
of those divine beings. In the midst of the
sankirtana they danced
gracefully in time with the increasing beat of the
musical instruments.
Mahaprabhu's indescribable dance in that kirtana
seemed to shower
love throughout the world. Sri Nityananda's dance
caused the world to
tremble while Sri Advaita Candra danced like a
mad lion and roared in
joy. Pandita Gadadhara danced jovially with

Srinivasa. The joyful
dancing of Srivasa Pandita, Murari Gupta,
Vakresvara, Haridasa

Thkaura, Svarupa Gosvami, Dasa Gadadhara, Rai Ramananda,

Vasudeva Sarvabhauma and Vidya Vachaspati lifted the people out of

their sorrows and miseries. Acyuta Nanda danced with tears of joy

flowing from his eyes while the dance of Mukunda, Sri Narahari, Sri

Raghunandana, Gauridasa Pandita, Sripati, Sri NIdhi, Govinda,

Madhava and Vasu Ghosh enchanted the world. Hundreds and

thousand of people participated in that dance including Mukunda, Sri

Acarya Pundara, Vasudeva Dutta, Brahmacari Suklambara, Sriman

Pandita, Yadu, Sri Mukunda Dutta, Sri Madhusudana, Sri Natha, Mahesa, Sridhara, Sankara, Jagadish, Sri

Yadunandana, Kasiwara, Sri Raghunatha Bhatta, Rupa, Sanatana, Sri Nakula Brahmacari,

- Dhanajaya, Vipra Vaninatha, Sikhi, Kanai, Vijaya, Suryadasa, Sri
- Nrsimha, Hrdaya Caitanya, Syamananda, Srinivasa, Sri Narottama and
- others. Even the demigods and Gandharvas danced with them.
- Gauracandra loves his disciples and thus he fulfilled the desires of
- Srinivasa and Narottama by appearing before them during the
 - sankirtana. When he embraced Srinivasa and Narottama he softly told
 - them something confidential which others could not hear. Then
 - Mahaprabhu and his companions disappeared, leaving his disciples in
 - utter despair. Their pitiful lamentation broke the hearts of all who witness the scene.

The sudden appearance and disappearance of Mahaprabhu within that sankirtana created a sense of despair amongst the entire audience.

Upon the disappearnce of the Lord, people were struck by the reality of

their miserable lives and in disappointment they lamented piteously.

One person cried out for mahaprabhu while another looked everywhere,

trying to find Sri Advaita or Nityananda. Someone else longed for

another sight of Sri Pandita Gadadhara while still another asked for

Haridasa and Vakresvara. One person called out for Srivasa and

Murari while another asked about Sri Mukunda and Narahari. One

devotee wanted to see Gauridasa and Gadadhara while another looked

for Sri Svarupa Damodara. At last they all

abandoned hope, rolling on
the ground and crying loudly because they would
never see Mahaprabhu
and his companions again. Tears flowed so
profusely that the ground
became muddy. Even heretics who had come to the
sankirtana only for
fun also began to cry. Lifting their hands high in
the air, they prayed to
Mahaprabhu to protect them from sin and misery.

When Sripati, Srinivasa and others regained their external senses they could not believe that they had actually enjoyed the association of the

Lord. The people in the audience were also amazed by the vision they

had seen. Srinivasa and Narottama explained to them that they had

been witness to another lila of Mahaprabhu and that the Lord's

pastimes are always beyond the comprehension of the laymen. Sri

Jahnava Iswari confirmed this by saying that Mahaprabhu had fulfilled the great desires of his beloved devotees and Narottama by appearing in living form during their sankirtana. By this appearance Mahaprabhu had delivered many heretics from sin and damnation and lifted mankind out of its ocean of sorrow.

Jahnava Iswari ordered Srinivasa Acarya to inaugurate the Fagukhela program. Srinivasa at once brought different kinds of faga, put them into different containers and mixed them with perfumes. On the request of Sri Iswari Srinivasa and Narottama first approached the mahantas for prmission to begin the Fagukhela program. Having

received their permission Srinivasa first put fagu in

different utensils

keeping the faga made of the pollen of flowers in a
separate container,
and offered both of the kinds of faga to Sri Isvari.
She took the
containers and offered them at the feet of
Mahaprabhu. Thereafter all
the devotees enthusastically played with the faga.
Some of them
smeared faga on the body of Mahaprabhu and could
not look away from
nis beauty. They offered faga to Sri Vallabhi Kanta
Sri Vraja Mohan,
Sri Radha Krsna, Sri Radha Kanta and Sri Radha
raman and then were
overwhelmed by the deity of the deities. The
Vaisnavas themselves
became beautiful as they smeared faga on one
another until their bodies
were bright and colorful. As they played someone
sang songs of the
fagukhela of Radha and Krsna. By the wish of
Mahaprabhu the
Fagukhela was an enjoyable festival in which the

demigods mignled with the devotees in order to take part.

In the evening the Fagukhela ended and the devotees offered lamps to the deities and then held sankirtana. Thereafter the great Vaisnavas took their seats in the courtyard of Mahaprabhu's temple and requested Sri Acarya to perform the rituals of the birthday ceremony of Mahaprabhu. Srinivasa bowed to them and gladly entered the temple where the preists enthustically arranged for the necessary ingredients

In individual utensils they placed many medicinal things and gave them

for the function.

to Sri Acarya. Acarya Thakura carefully removed the dress of Sri

Gauranga, covered the Lord's body with a white

cloth and placed him on another throne. Certain scriptuaral injunctions exist in observing the birthday ceremony of Sri Krsna and those same injunctions were

observed in honoring Gauranga for Gauranga and Krsna are the same Supreme Personality but in separate forms.

As the ceremony commenced the brahmins recited hymns from the

Vedas and the chronicles sang about the character of Mahaprabhu.

Singers from different countries sang songs describing the Nadia Vihara of Mahaprabhu. Instrumentalists played their respective instruments and dancers accompanied the songs. Whoever observed the ceremony was very fortunate.

Some people said that the day of Phalgun Punima was so auspicious that

whoever observed the holy day would certainly get the mercy of Gaura

candra. Other people acknowledged with astonishment that Kheturi

was lit brillantly by the rays of the moon. Still others said that the moon

personified had come to enjoy the speicial function.

Still others felt that

the companions of Mahaprabhu were themselves as briallant as the

moon. Although the official rituals came to an end, the great Vaisnavas

continued their kirtana and thus passed the entire night.

At last their kirtana ended and they observed the mangala aratika of

Mahaprabhu. Then, in their own houses, they performed their routine

morning duties such as personal bathing and religious prayers. Sri

Jahnava Isvari also finished her bathing and her

morning prayers and feeling fully satisfied she enthusiastically cooked many foodstuffs and offered each to Gauranga. Vallabbi Kanta and the

offered each to Gauranga, Vallabhi Kanta and the other deities.

Srinvasa invited the mahantas to observe the arati for the deities, and all

of the deities assembled in the courtyard of the Sri Gauranga Mandir.

They were enchanted by the beauty of the Lord, his attractive posture,

the tilaka on his forehead, arms and chest and his beautiful new clothes.

Their eyes were soothed by darshan of the Lord.

After the aratika the

priest offered tulasi garlands from Mahaprabhu to each of the

mahantas. They priests then took Mahaprabhu to his bed to rest and

fanned him with a camara. When the Lord was resting, The priests

came out of the temple and closed the door behind him. The Mahantas

paid their respects to Mahaprabhu, while Srinivasa and Narottama paid their respects to the great mahantas.

Sri Jahnava distributes Maha prasad

Sri Jahnava instructed Sri Madhava to invite the Mahantas to take their seats and enjoy mahaprasad. Sri Acyuta, Sripati and others happily agreed to Madhava's polite request and Sri Iswari distributed mahaprasad to them with her own hands. They all appreciated the

excellent preparations made by Sri Isvari and ate them with great

pleasure. After washing their hands and mouths the mahantas went to

their personal resting places. Then Sri Isvari affectionately distributed

prasad to Srinivasa and others, and when they had finished she also ate

some mahaprasad. In addition she fed many people of Kheturi. In this

way the great Vaisnavas passed the night of Prapapida and decided to

leave for their respective homes on the day of Dwaraka. On the eve of

the day of Dwarka Srinivasa requested the mahantas to cook in their

places for it was the desire of Santosh Dutta to serve them. They gladly

cooked various items of delicious food and offered them to Lord Krsna.

Then they happily ate that food. Santosh Dutta was a fortunate person

for everyone accepted his food and appreciated his food in many ways.

Thereafter the great mahantas decided to return to their own homes.

Sri Jahnava Iswari said that she would first go to her home and then

continue on to Vrndavana. At the time of departure, a very pathetic

- atmosphere enveloped Kheturi. Sri Isvari could not control her grief
 - and wept miserably. The companions of the Lord took their last
- darshan of Vallabhi Kanta, Gauranga and the other deities and then
- parted with tears in their eyes. The unhappy people of Kheturi followed
- them for some distance, crying miserably. Srinivasa, Narottama,
 - Ramacandara, Symamananda and Santosh were very sorry to see the
 - great Vaisnavas leave and they lost control of their emotions. A great
 - crowd gathered at the bank of the Padmavati and the mahantas quickly
 - boarded their boats. They crossed the river, spent that night at Budhari
 - and then continued their journey in the morning.

Sri Jahnava goes to Vrndavana from Kheturi

Srinivasa Acarya, Sri Jahnava Isvari and other
devotees followed the
mahantas to the bank of the Padmavati and them
returned to the village
of Kheturi. Sri Isvari announced that she would
leave for Vrndavana
and then consoled those who lamented. Sri Santosh
Dutta provided
whatever essential items Sri Isvari required for her
tour to Vrndavana.
The devotees who left with Sri Isvari were
Krsnadasa Sarkhela,
Madhava Acarya, Murari Caitanya, Krsnadasa
Vipravarja, Nrsimha
Caitanya, Balarama, Muridhar, Kanai, Nakari Dasa,
Gauranga Sundara,
Sri Paramesvarai dasa, Dasa Damodara, Raghupati
Vidya, Uppadhai
Manohara, Gyanadasa, Mukunda dasa and others.
Govinda dasa and
others also accompanied her on the order of Sri
Acarva She assured

Srinivasa that she would return to Kheturi and only

by the wish of
Mahaprabhu could the devotees check themselves at
the time of her
departure. They returned patiently to their houses.
as soon as they saw
the courtyard of Sri Gauranga Mandir and
remembered that
Mahaprabhu and his favorite associates had
appeared there in living
form to take part in the sankirtana, Srinivasa and
Narottama were
suddenly transformed and in their happiness they
forgot their grief over
the separation of the devotees. They glorified the
name of that
courtyard and they glorified the Kheturi village
which had become the
center of devotion because of the presence of
Mahaprabhu and his
followers, the presence of the mahantas and
Vaisnavas and the presence
of the devoted people of the village. They

enthusiastically absorbed themselves in kirtana, filling the atmosphere with divine joy.

The departure of Srinivasa Acarya Prabhu

One day Srinivasa gently informed Narottama that he had decided to go to Budhari the next morning with Syamananda. They would cross the

river Padmavati and he would accompany Syamananda to Jajigrama.

From Jajigrama he would go on to Visnupura and later return again to

Jajigrama. From Visnupura he would send a letter to Narottama who in

reply would send him a reply with news of Sri Isvari. Srinivasa advised

Narottama to accompany Sri Isvari on her journey to Vrndavana.

After observing the Mangala aratika the next morning, Srinivasa

prepared for this journey. He crossed the river
Padmavati and went to
Budhari where he met Ramacandra Thakura.
Ramacandra lived there
in an unhappy state of mind but he absrbed in name
sankirtana to

minimize his unhappiness and in so doing he converted many heretics.

By his association there character improved and they obtained devotion at the feet of Sri Gauranga. Dasa takes pleasure in completing the tenth chapter of his book Bhaktiratnakara by

glorifying the name of Srinivasa Acarya.

BHAKTIRATNAKARA

CHAPTER 11

All glories to Bhaktavatsala Gauracandra Prabhu.
All glories to

Nityananda the resort of the helpless. All glories to Sri Advaita Candra

who is loved by everyone. All glories to Gadadhara, Srivasa Pandita,

and Rupa-Sanatana. All glories to Lokenatha, Gopala, Srinivasa,

Narottama and Ramacandra. All glories to the companions of Sri

Gauracandra and to the listeners of Bhaktiratnakara.

Now I will begin a new narration. Before long the grand festival of

Kheturi was glorified throughout the universe. Whoever attended the

festival returned to his own home. The people of Kheturi felt fortunate

becasue they had the association of the graet mahantas. Daily they

enjoyed the beauty of the deities Gauranga,

Vallabhi Kanta and the
others and regularly brought offering for their
worship. Narottama
carefully explained the glory of the courtyard of the
Gauranga mandir to
everyone who visited the place regularly. The
courtyard was always
dusty becasue of the hundreds of pilgrims who
passed through there
daily.

Narottama passed his time composing songs, singing, dancing and accompanying his own songs with various musical instruments.

Sri Radha and Krsna hear the kirtana of Sri Narottama

Narottama remained always absorbed in sankirtana with his favorite associates Ramacandra, Gokula and others. On the

day of the full moon Narottama began the kirtana by playing various musical

instruments and then broke into song glorifying the rasa lila of Radha

and Krsna. Even the demigods were enchanted by this beautiful kirtana.

Suddenly the entire environment became effulgent like a cloud struck by

lightning. A sweet scent gently filled the air and the sound of Nipura

could be heard. When the sound of those nipura's faded away,

Narottama, Ramacandra, Devidasa, Gokula and others fell on the

ground unconscious. They rose up crying out of disappointment and

grief and then fainted again on the ground. They all realised that Sri

Radha Krsna had appeared there simply to hear their sweet kirtana. By

the wish of Krsna they gradually controlled their emotions.

Sri Jahnava travels to Vrndavana

As an ingorant person I am unable to perfectly describe the devotional qualities of Sri Jahnava Devi, yet I will describe what I have heard from others.

While travelling to Vrndavana Sri Jahnava passed through a large

village and wanted to stop there for sometime, but she heard that the

village was the residence of many heretics who continually harassed the

Vaisnavas. That evening the Bhagavatas of the village came forward to

meet Sri Iswari and bowed at her feet while the hertics gathered around

criticising that the Vaisnavas had no knowledge and

therefore they bowed to a human being instead of worshipping demigods.

One villager thought that perhaps the Vaisnavas bowed to her thinking she was the personification of Goddess Candi.

"What do these

Vaisnavas know of the grace of Sri Candi!" said another villager in

rebuttle. The simple villagers felt they might have offended Sri Candi

by comparing her to Sri Isvari so they went immediately to the temple of

Sri Candi and prayed that she might kill the foolish Vaisnavas. Then

they all returned to their houses and went to sleep.

Goddess candi, however, became angry not with the Vaisnavas but with

the foolish heretics and her eyes grew red while her lips quivered in

anger. Carrying a sharp falchilm, she appeared in

the dream of each of
those villagers and addressed them angrily, "you are
wicked, heretical,

and proud and you have deliberately insulted the Parama Bhagavatas,"

said the Goddess. She raised her falchilm to kill each heretic,

simultaneously chastising him for considering Sri Isvari an ordinary

brahmin woman. Sri Isvari was the wife of Nityananda who was himslef the incarnation of Balarama and was to be worshipped by the whole

universe and even by Sri Candi herself. Jahnava Isvari was competent

to carry the living entities over their miseries and fears of this world.

She was the personification of love and kindness and had no interest but

showing mercy onthe living entities. She warned them that if they did

not try to get the mercy of Sri Jahnava Isvari, then

her mighty falchulm
would send them to eternal damnation. In a roaring
fury Goddess
Candi spoke to the village people and then
disappeared.

They awoke at once from their sleep and they shivered in fear as they realised their dangerous situation. When morning arrived they went

straight to meet the mahantas carrying deep remorse within their hearts.

Soaked by their own tears of self-condemination, the villagers fell at the

feet of the mahantas and prayed for forgivness.

They wanted the mercy

of the mahantas, knowing that if the mahantas forgave them surely Sri

Isvari would also forgive them. They admitted their guilt and prayed for

an oppotunity to take shelter of her feet. Observing their humble and

repentant mood, the mahanta Prabhus fogave them

and Sri Isvari also accepted them.

She remained two to four days in that village after the blessing of the heretics and then resumed her journey. The heretics had been transformed into devotees.

A similar incident occured when she decided to stay in another village.

She was camped on the bank of the river near that village when she was

sighted by two indomitable bandits who felt that she must be carrying

various valuable jewels and other possessions.

Deciding to rob her they

prepared many weapons and sent one of their men to find out

everything about her camp. The spy reported that after finishing

namakirtana she and her followers had all fallen

asleep.

During the second half of the night the leader of the gang of

bandits took many men and weapons and ran towards the camp.

Somehow the short distance he had to cover could not be crossed as it

continually grew further and further to the camp where they were

sleeping. Because of their wicked desires they could not understand

what was happening. The distance to the camp became so far that the

bandits spent the whole night running and when dawn was breaking they

became frightened. The leader of the gang was quite confused as they

had run the entire night but were in their original place in the morning.

He thought he had reached the spot and seen the woman but it was only

imaginary. They had run the entire night but

accomplished nothing.

The leader of the bandits had the dire premonition that a serious

misfortune awaited them because of the wrath of that Gauriya Gosvami.

Out of fear he decided that he would give up dacoity from that very day

and he advised his men to do the same he knew that he had comitted

sinful activities throughout his life and he would have to suffer

substansial punsihment in hell. He adivsed his men to approach that

Vaisnav woman and request her mercy.

They took off their bandit's clothing and humbly approached Sri Isvari.

As they came before the mahantas their minds became completely

transformed. They prostrated themselves on her feet and cried for

mercy. Sri Isvari immediately forgave them and blessed them and the news of her mercy towards the dacoits spread far and wide.

Mathura visit of Sri Isvari

After some days they entered Mathura and were delighted to see the seauty of the city. After offering obeisances to the

beauty of the city. After offering obeisances to the brahmanas of

Mathura, Sri Isvari and her associates went to Vishrama ghata to bathe

in the Jamuna. When the devotees of Mathura learned that Sri Isvari

had arrived they came forward to meet her. They mahantas and Isvari

were happy to meet them, and the devotees of Mathura cried in joy.

Whoever saw the meeting of the devotees felt very fortunate to witness

such a sweet relationship. The Mathura brahmanas immediately sent a

message to Vrndavana announcing the arrival of Sri Isvari and then they escorted her to a beautiful house where whe rested for the duration of the day.

Sri Isvari visits Vrndavana

Sri Jahnava visited the Mathura temples of Varaha and Kesava deva and left the next morning for Vrndavana. The Vaisnavas of Mathura accompanied Sri Jahnava on her journey to Vrndavana, while the

Gosvamis of Vrndavana came forward to meet her.

It was near the holy

place of Akara that they finally met. When Sri Jahnava saw the

Vrndavana Vaisnavas approaching she asked Sri Paramesvara dasa their

names. Sri Paramesvara dasa pointed out Sri Gopala Bhatta, Sri Bhugarva, Lokenatha, Krsnadasa Brahmacari, Krsna Pandita, Madhu

Pandita and Sri Jiva. He told not only names but the designation of

each of the Vaisnavas. The Gosvamis bowed at he feet of Jahnava and

a very transcendental of the Vaisnavas of Mathura insued. Sri

Paramesvari introduced the disciples of Sri Acarya to the Gosvamis. He

introduced Sri Govinda, the devout Vaisnava son of Ciranjiva Sena of

Khanda and brother of Ramacandra Kaviraja, to the Vrndavana

Gosvamis. Sri Gopala Bhatta and other gladly embraced him, and they were also pleased to meet Bhagavan Kaviraja and other devotees.

Then they took Sri Isvari and her followers to the place of Akrura and the temple of Sri Gopinatha. Sri Jiva told Jahnava Isvari that the place

of Akrura was very lonely and therefore
Mahaprabhu had often come
here to avoid the crowd and peacefully beg alms.
Sri Isvari sighed

deeply and wept as she knelt before the holy place and payed her

respects. From there she entered Vrndavana.

Sri Jiva had already selected a beautiful house for her and he took her

there with her follwers. After their worship fo Sri Govinda, Gopinatha

and Madan Mohana, the Vaisnavas came to visit Sri Isvari at her house.

The residents of Vrndavana also came in ahuge crowd to meet her.

While she spoke privately with Gopala Bhatta, Lokenatha and others,

Sri Jiva waited patiently to meet her. When she expressed the desired

to visit the temples of Vrndavana they gladly took her to Sri Govinda, Gopinatha, Madan Mohana, Sri Radha Vinoda, Sri Radha raman and Sri Radha Damodara.

She was enchanted by the beauty of the deities and offered them many ornaments and new dresses which she had brought with her from Gauda.

Sri Govinda recieves the title Kaviraja

When Sri Isvari and her followers returned to her house, she rquested them to take rest. They all began to discuss the many incidents which had occurred during their travels and they described the grand festival of Kheturi to Sri Madhva Acarya, Lokenatha and others who were all happy to hear it. Then Sri Paramesvari Dasa requested the Gosvamis to

listen to the verses composed by Sri Govinda. They

all gladly accepted

the proposal but were overwhelmed with the sweet and wonderful music

composed and sung by Sri Govinda. Their appreciation of his music was

so great that they unamiously offered him the title Kaviraja because of

his creative ability. They predicted that he would be famous throughout

the world as Govinda Kaviraja. Sri Isvari was most satisfied by this.

Sri Isvari visits Radha kunda

Sridasa Gosvami lived at Radhakunda when Sri Isvari arrived in

Vrndavana and although he wanted to meet her he did not have the

strength to walk to Vrndavana. Since the disappearance of Sri Rupa,

Dasa Gosvami had given up eating and drinking water and was thus

emaciated and weak. He passed his days miserably,

hoping only to leave
this world. Krsnadasa Kaviraja wanted the
Vrndavana Gosvamis to
meet Dasa Gosvami and therefore Gopala and
Raghava Pandita went
from Nandeswara and Govardhana to meet Sri
Isvari about he
condition of Dasa Gosvami. Sri Jahnava Isvari was
sorry to hear his
condition and told Gopala Bhatta and others that
the next morning she
would visit Radha Kunda. The Gosvamis advised
her to return early
after ther visit to Radha Kunda. She should also
rest and visit the
various forests of Vrndavana. The next morning Sri
Isvari and the
Gosvamis started for Radha Kunda through the
Bahula forests. She
was enchanted by the beauty of Radha Kunda but in
her mind, the
deisre to meet Sridasa Gosvami was foremost.

- Sridasa Gosvami lived in a lonely place and engaged himself in
 - continuosuly chanting the holy name. Krsnadasa Gosvami went in
- advance to meet Dasa Gosvami and interrupted his kirtana to tell him
- that Sri Isvari was on her way. With an emotional surge he jumped up
- and went to receive Sri Jahnava. Jahnava saw that although his body
 - was emaciated, Dasa Gosvami was as effulgent as the sun, and she
- began to cry spontaneously. Dasa Gosvami bowed at her feet and then
 - met Sri Madhava Acarya and Jahnava's other associates. They all wept
- uncontrablly. The Vrajabasis of Arit village were happy to meet Sri
- Isvari. She stayed at Radha Kunda for three or four days and every day
- she cooked various items and offered them to Lord Krsna then she

happily distributed the food to all the Vrajabasis of the area.

The miracle seen by Sri Isvari at Radha Kunda

One day at noon Sri Isvari heard the sound of a flute on the bank of the kunda and she restlessly looked in all directions.

Suddenly she saw

- Shyamala Shyama standing beneath a kadamba tree in a pose so
- beautiful that kandarpa himself would be attracted. Shyama was smiling
- and playing his flute while Sri Radha, Sr Lalita and there other
- confidants stood around. Unfortunately Sri Isvari got only a brief vision
- of Radha and Shyamasundar because she fainted on the ground in
- emotional ecstasy. She regained her senses but she did not discuss this incident with anyone.

Sri Isvari returns to Vrndavana

Sri Jahnava informed Sri Dasa Gosvami that she wanted to visit

Govardhana and other holy places, and the old Vaisnava bowed at her

feet and gave his humble permission for his to begin her journey. First

Jahnava and her followers went to Govardhana from Radha Kunda.

They saw Sri Govardhana, Mana Saganga, Nandagrama and other holy

places. Jahnava, Madhava Acarya, and the other Vaisnavas became so

overwhelmed by visiting the holy places that they lost their compousre.

Sri Jiva pacified them all and after sometime they returned to Vrndavana.

In Vrndavana they first visited the temples of Sri Govinda, Radha Vinod and Sri Radha Raman and then returned to their houses. From

time to time Sri Isvari cooked for Sri Govinda or sometimes for Sri

Gopinatha. Sometimes she cooked for Madan Mohana and other times

for Radha Damodara. Sri Radha raman or Sri Radha Vinod. She

always distribute prasad to the Vaisnavas of Vrndavana.

Sri Isvari roams in the forest of Vrndavana

Sri Isvari wanted to hear Sri Jiva read his book Sri Vrihad

Bhagavatamrita, and for her pleasure she read it.

After a few days she

began to visit the forests of Vrndavana. She visited Madhutala,

Kumuda, Bahula, Kamyavana, Khadara, Bhadra, Bandara, Sree, Lauha

kanana, Mahavana and other parts of Vrndavana. Cherishing a secret

- hope Sri Isvari went to the side of Govardhana and as she wandered
 - through the lonely places she remembered Krsna and Balarama and
 - their spring time pastimes with the Gopis. When she reached Vasana
 - vihara she lost control of her emotions. Suddenly she saw the Vanasta
- rasa and the pastimes of the two brothers with the gopis. Both Rohini
- Nandana and Yasoda Nandana were playing with faga with the Gopis
- but as soon as Sri Isvari saw them she fainted out of ecstasy. When she
 - regained her senses she did not tell anyone about her vision. It was her
 - own private joy to observe her dearest husband in his pastime at
 - Ramaghata. When she absorbed her mind in thoughts of the rasa lila of
 - Balarama she suddenly visualised that rasa vilasa and actually saw Sri

Rama sporting with the Gopis. When she saw their sweet singing and

dancing Sri Isvari emotions took control and she again fainted on the

ground. When she regained her senses she searched everywhere for her

Lord but she did not speak to anyone about this incident.

From Ramaghata she and he followers entered a village on the bank of

the Jamuna within that village lived a simple minded brahmin who had

obtained a son in his very old son. Unfortunately the boy had died in

early childhood and his parents lamented bitterly.

Jahnava Isvari could

not tolerate theri continuous crying and her heart softened in kindness

towards them. She wanted to touch the dead child but the brahmin's

wife forbid her. Jahnava told the mother that since they were Vjajbasis

- sh would be purified by touching the child even though it was dead.
- When Jahnava caressed the head of the dead child with her hand, he at
- once regained his life and looked around him. The child bowed at the
- feet of Sri Isvari and then stood up. The parents of the child and other
- villagers were all astonsihed by the miracle and they bowed at the feet
 - of Jahnava Isvari thanking her in various ways.

 Jahnava assured them
- that she had nothing to do with the miracle but that Krsna himself had
 - restored the boy's life because of the grief of the parents. Sri Jahnava
 - displayed this same kindness at various times and places and ultimately
 - she and her followers returned to Vrndavana.

Sri Isvari receives an order from Radha Gopinatha.

Remembering the order of Prabhu in Khardaha Sri
Jahnava decided to
return to Gauda without delay. In preparation for
her departure she
went to the temple of Sri Gopinatha but during her
darshana she
thought that Sri Radha would be more beautiful if
she were a little
taller. The thought passed her mind but she did not
speak it. She
observed the sayana arati and then returned to her
house and fell
asleep. In her dream that night Gopinatha
appeared and told Sri
Jahnava that because Sri Radhika was not the same
size as himself, he
felt it certainly looked odd. He ordered her to
arrange for a new deity
of Sri Radha when she returned to Gauda. The new
deity will be placed
on his left side. In the dream Sri Radhika appeared
with Gopinatha and
assured Jahnava that it was also her wish that the

new deity be made and that Jahnava should feel no hesitation in carrying the Lord's order.

Then Radha and Gopinatha disappeared and Sri Isvari awoke. She was

very happy when she remebered her dream and in the morning she

called for Nayana, a sculptor, to build a new deity of Radhika. Nayana

at once understood the order of Isvari and began to design the new

deity. Sri Isvari kept these activities and did not discuss them with anyone.

Sri Isvari plans her return to Gauda

The Gosvamis fixed a date for Sri Isvari's return to Gauda mandir and

Vaisnavas from all areas gathered to bid her farewell. Sri Jahnava wept contiunously during her final darshan of Sri Govinda, Gopinatha, Madan Mohan, Radha Vinod, Radha Damodara and Radha Raman.

She also visited the temples of Gopiswara,
Vindadevi and others in
different parts of Vrndavana. She visited the tombs
of Raghunatha

Bhatta, Pandita Kasivara, Sri Sanatana and Rupa where she cried sadly.

She also visited the tomb of Gauridasa Pandita. No one knew what

vision she had there but suddenly she spoke something confidential to
Baru Gangadasa and thereafter she was able to control her emotions.

Some information on Baru Gangadasa

Sri Jahnava's mother was Bhadravati who was the wife of Surya dasa.

Gangadasa was the son of her elder sister. He was a devout disciple of

Gauridasa Pandita. The worldly disappearance of

Gauridasa was

followed by the disapperance of his foremost disciple. At that time

Gangadasa got an order from Gangadasa Pandita in a dream that he

should go at once to Vrndavana. Gangadasa went immediately an took

shelter at Sri Dhira Samara where his guru had lived. Gangadasa

engaged sincerely in the worship of Gauridasa in that holy place.

Gangadasa had eagerly come forward to meet Jahnava devi when she

arrived in Vrndavana, and when Jahnava was leaving she received

deities of Radha and Krsna as a gift and she left them in the care of

Baru Gangadasa. She showed much favor towrd Gangadasa and assured him that he could go with her.

The Gosvamis were all disappointed when they

news to Srinivasa. Sri Jiva ordered to send his book
Gitamrita and
other new books which he might write and in
return Sri Jiva would send
letters. Gopala Bhatta gave Govinda the book
Vrindavali which he had
written in a dream according to the order of Sri
Rupa.

Krsnadasa Kaviraja, Bhagavan Kaviraja and others all affectionately embraced Govinda and they passed that day rather sadly. In the morning they all met Sri Jahnava Isvari and lamented duely at the time of separation. Sri Isvari started for Gauda surrounded by many great Bhagavatas. When they reached the place of Akrura she forbid them to come any further and asked them all to return to Vrndavana. With tears in their eyes Sri Bhatta Gosvami and others

bid her farewell. Sri Jiva Gosvami and some of his associates refused to leave her and accompanied her as far as Mathura where they rested for the duration of that day.

Sri Jahnava visits Kheturi

At last Sri Isvari bid farewell to Sri Jiva in Mathura and started for

Gaurmandala. Somedays later she reached Gauda and went straight to

Kheturi. Ramacandra, Narottama and others happily came forward to

receive her. Theyr prostrated themselves on the ground before Sri

Isvari and also bowed to the other Mahantas. Sri Santosh Dutta and

others bowed at he feet of Ramacandra and Narottama as did Sri

Govinda Kaviraja. Surrounded by the Bhagavatas Sri Isvari entered

Kheturi.

They first vistied the courtyard of th Gauranga
mandir and by observing
the beautiful deity of Mahaprabhu their hearts were
pacified. Then
each devotees went to the particular house which
had been arranged for
him by Narottama. Sri Santosh Rai had arranged
for all necessary items
and had appointed numerous servants to care for
the visiting Vaisnavas.
Sri Thakura Mahasaya and Ramacandra requested
the guests to
complete their baths and personal duties because
Santosh had a plan for
them. Sri Isvari and the mahantas completed their
baths and felt
refreshed. Then Santosh offered new clothes which
had been freshly

washed and dried to each mahanta. Each devotee

gladly accepted the

- new clothes and thereafter decorated their bodied with tilaka in eight
- places. Sri Jahnava Isvari took her bath in a private place and the
 - brahmin maidservant of Sri Isvari brought her a new dress from
- Santosh. Santosh Durra felt very fortunate because Sri Isvari had
 - accepted the new cloth from him. Narottama and Ramacandra then
 - came to Isvari's place to accompany her to the temple of Syama Rai.
- Balu Gangadasa completed his service to Syama rai and went forward to
 - meet Sri Isvari. Sri Isvari observed the beauty of Syama Rai for a long
 - time and then returned to her house with Narottama and Ramacandra.
 - The priest of the temple of Mahaprabhu brought many types of
 - mahaprasad for them and Sri Isvari first fed the mahantas and then ate something herself.

Sri Isvari's conversation with Narottama

Sri	Isvari	narrate	dall	the	incide	ents	which	occur	ed
		j	n V	rnda	avana 1	to			

Narottama and Ramacandra. She also inquired from them about the

well being of the devotees of Gauda. Unfortunately Narottama could

not reply to her question; he could only cry.

Ramacandra then

explained that over a very short period some of the beloved disciples of

Mahaprabhu had disappared from the world. Those who remained alive

kept themselves in complete seclusion from other people. Sri Isvari

commetned anxiously that if this was the condition in Kheturi things

must be worse throughout Gauda. Did the Lord want to fill the world with darkness? Then she wept sadly.

In the evening the	he \	Vaisna	ıvas	all	assembled	lin	the
	C	ourtya	ırd c	of			

Gauranga Mandir to observe the Sandhya Aratika.
When the nama

sankirtana their sorrows were somewhat mitigated.

They passed one

sixth of the night in sankirtana and thn returne to their houses.

Ramacandra brought them Maha prasad and although they had no appetite they ate it gladly. Sri Isvari drank a glass of milk. Because they

were tired from their long journey, they all went to bed.

Narottama and Ramacandra returned to theri
houses and Sri Govinda
Kaviraja took that opportunity to report the various
messages the

Gosvamis of Vrndavana had given him for Narottama. He had carefully carried the book Gopala Virulavali from Vrndavana

and he dutifully

handed it over to Narottama who in turn gave it to Ramacandra.

Narottama thereafter sent letters to Khardaha and Jajigrama relating all

the incidents associated with Sri Isvari's trip to Vrndavana.

Sri Jahnava Devi stayed in Kheturi for three to four days. Sri Govinda

Kaviraja and some of his associates went to Budhari in advance, for Sri

Isvari planned to leave the next morning with Narottama and Ramacandra.

After finishing her routine morning duties Sri Isvari went to the courtyard of the Gauranga temple and observed Sri Gauranga, Vallabhi

Kanta and the other deities and offered her respectful obeisances. The

mahantas also took leave of the deities. Narottama and Ramacandra

gave instructions about who would care for the deities in their absence.

Sri Santosh brought many gifts for Jahnava devi and she thereafter left

Kheturi and the bank of Padmavati. Sri Isvari crossed the river and was

met by a huge crowd that had come from Budhari to receive her. She

blessed the people affectionately and then went to her house.

Vansidasa and others busied themselves in household duties. Sri Isvari smilingly told Syama dasa Cakravarti, the brother of Sri Vamsi, that he

would have to fulfil a desire of hers. Syamadasa did not reply but left

immediately and went to his house. He was an ordinary man and he

brooded over her statement; what did he possess to fulfil her request.

He fell asleep thinking about his predicment and in

his dream he got the instruction to give his daughter in marriage to Baru Gangadasa. Within

his dream he gladly gave her and the Vaisnavas appreciated her for that.

When he woke up he was so perturbed that although it was early

morning he went immediately to Sri Isvari and told her everything that

had occured in the dream. Sri Jahnava was very happy and at one took reponsibility for the marriage.

Sri Isvari called Gangadasa and told him that he should marry the

daughter of Syamadasa. All the arrangements had been completed and

today he should marry her without any hesitation.

Gangadasa had no

desire to marry yet he could not disobey the order of Sri Isvari and he felt quite disturbed. The daughter of Syamadasa Cakravarti was
Hemalata, a girl with a
sweet disposition and a fair complexion. Bala
Gangadasa was also a

nice looking man who was a great devotee with an effulgent presence.

On that day he married Hemalata. After the marriage Sri Isvari gave

custody of the deity Syama Rai to Gangadasa but Gangadasa was again

anxious for he did not know how he would arrange the bhoga offerings

for the deity. Syama Rai himself appeared in Gangadasa's dream and

assured him that he would accept anything his devotee could arrange.

Gangadasa told Isvari about his dream and happily arranged bhoga for

the Lord. In this way Bara Gangadasa dedicted himself to the service of Syama Rai.

Sri Isvari visits Ekchakra

After the wedding Sri Isvari, Narottama,
Ramacandra and Govinda left
Budhari and headed for Ekchakra in Radhadesha
When Sri Isvari saw

Ekchakra in the far distance she felt the surge of emotion. Even

Krsnadasa Sarkhela, Gauranga Sundara, Madhava Acarya, Balarama,

Mahidahara, Murari, Caitanya, Krsnadasa, Nrsimha, Sri Kanai,

Damodara, Raghupati Vaidya, Upaddhaya Manohara, Sri Paramesvari

Dasa, Sri Nakari Dasa, Sri Mukunda and others began to cry with

emotion. The road on which the pilgrims travelled was shaded by

peepel trees and the deep cool shadows and the breeze through the

trees mitigated the fatigue of the travellers. As they passed along that

pleasant road Sri Isvari and the others suddenly felt
very happy but they
could not understand why. In their joyful state of
mind they met a
brahmin on the way to Ekchakra. He was very old
and he walked with
the aid of a stick. He approached them slowly and
then waited under a
tree looking here and there wondering where all the
Vaisnavas had
come from, although he did not ask them anything
the Vaisnavas bowed
to him and asked him to take his seat beneath the
tree. They polietly
inquired from him why Ekchakra seemed to be only
ruins although they
had heard it was a large town. What was the cause
of the decay? The
brahmin relpied that it was certainly true that
Ekchakra had been
famous place for a long time. It had originally been
the home of the
Pandavas where they had killed many wicked raksas

and asuryas. It had also become a famous place of pilgrimage because of its many deities and temples. The temple of Ekchakra Siva with Paravati had been here and many other deities such as Ganesh had been worshipped here but due to the influence of Kali the deities had all gone to the bottom of the river. Previously the river had been very wide and was lined on both sides by trees, plants and flowering creepers. There had also beeb bees,

butterflies and various kinds of singing birds as well as non violent

animals in the forest. No one knew who originally established the

village of Ekchakra but within its precients the four castes of Hindu society and lived peacefully.

Previously the village was inhabitated by wealthy

people who had devotional and religious leanings. They were also scholars of different sastras who studied and taught here. Amongst these scholars was a great astrologer who had prophecied that Ekchakra village would be the residence of God himself for Lord Balarama would appear there. They astrologer lamented that his own life would be too short and he would not be able to see the appearance of the Lord. Many other astrologers examined his evidence and agreed with hs conclusion.

Sri Nityananda's family

In Ekchakra lived a pious brahmin who was famous because of his title
'Ojha'. He was a wealthy man but had affection for his Yajamanas on whose behalf he performed his worship. His wife

was a lady of sweet disposition but she was unhappy because she had no child although she was able to bear children. Each of her children died at the time of birth.

At last she got a son who was born at a very auspicious moment. The Ojha felt both happy and sad simultaneously and dedicated his only son to the mercy of Paravati Sankara. He and his wife analysed the fate of their son and out of dissatisfaction they named him Haro. But others in the village kept different sweet names for the child and would often visit the Ojha's house to see the nice child. Day by day the child grew into a beautiful boy.

Ojha performed the ceremony which celebrates the time that a Hindu

child can take rice for the first time and other social
ceremonies as the
child grew and grew. When it was time for the boy
to get married his
father selected a girl for him from a nearby village.
Padmavati was the
name of the bride and she was equal to the
bridegroom in every way. A
few dasy after the marriage Ojha and his wife
disappeared from the
world. Haro was overwhelmed by the absence of his
parents and he
spent a deal of money performing the funeral rites
for his parents. Haro
Ojha gradually became a respected scholar in all
Sastras and eventually
got the title Harai Pandita. He was a devout
Vaisnava and a scholar in
Visnu Bhakti tattva. His wife was also a devoted
Vaisnavi and the
villagers came to respect the couple for their sincere
worship of Lord
Visnu.

The Birth of Nityananda Prabhu

- Harai Pandita was very happy when he heard that his wife Parvati was
- pregnant. She gave birth to a beautiful child on a auspicious day and
- the religious minded ladies of the village came to see the child and bless
 - him. Each gave a different opinion of the child.

One woman

- questioned whether the child was actually a boy or a doll made of
 - golden butter. Another woman commented that she had never seen a
 - child who could cool both the eyes and the heart. Everyday a crowd
 - gathered at the house of Harai Ojha and for the well being of his son
- Harai Ojha would distribute money to needy people and perform other
- types of charitable activities. Harai Ojha's son grew

like the waxing

moon and remained the center of pleasure for his parents. His mother

loved him so much that she never put him down from her lap. At the

time of his name giving ceremony someone suggested the name Rama

and someone else suggested the name Nityananda for the child. When

he was old enough to crawl on the ground people spontaneously called

him Nitai and wanted to hold him on their laps.

People were enchanted

by his sweet smile and histiny teeth which looked like drops of milk.

Nityananda became the centre of life for the people of Ekchakra.

The old man continued to tell his story to Jahnava Isvari and her

associates. He said that one day he felt disturbed for some reason so he

went to the house of Harai simply to see Nitai.

When he took the child
in his lap, all his miseries seemed to vanish. Harai
Pandita's affection
for his son was boundless and he would never go
anywhere far from the
child. Once he went to the house of a Yajamana
but returned
immediately to his home to check on Nityananda.
His mother used to
smear the dust of haridya on his body to brighten
his complexion but the
haridya seemed dull next to Nityananda's own
golden color. She
smeared scented oil on his head to cool it but his
body was cooler and
sweeter than the oil itself. After giving him a bath
his mother would dry
him with a soft piece of cloth. Then she would dress
him in silk and
advise him to play in the house. But Nityananda
could smilingly ask her
who he should play with, for he had no friends.

Nityananda Prabhu's Vraja lila and other Avatara lilas

From that time on many boys would come to Nityananda's house to play with him. Nityananda was a very gentle child. Gradually he grew to the age of ten and with his friends he would play only those sports which Lord Krsna had played with his friends. He would choose a particular type of sport and then teach his friends. Sometimes, for example, he would want to re-enact a pastime from the birth of Krsna. They would create the prision where Krsna was born and act out each of the events related to Krsna going to Gokula to live with Nanda. He also enacted other pastimes like birthday of Krsna in Nanda's house, various

incidents which proved the love of mother Yosoda

for Krsna, the killing of Putina, the breaking of the cradle, the killing of Trinavata etc.

Sometimes he chose to act out the pastime where mother Yasoda tied

Krsna to a mortar and later Krsna uprooted the Yamalarjuna trees.

During each pastime Nityananda would dress in different types of

clothes and play just like Krsna had played in Gokula. He would assign

the roars of Baka and Aga to his different boyfriends and then as Krsna

he would mockingly kill them. He would build a snake-shaped structure

and put it in the water so that they could re-enact the pastime of Kaliya

danana. Just like Krsna, Nityananda would sometimes kill Dhanuka or Pralambra while playing in the grazing grounds.

Just like Krsna he would play in the pasturing

grounds, ocassionally killing a demon like risasura or rescuing Braja by lifting Govardhana.

Sometimes they enacted the pastime of stealing the dresses of the Gopis

and other times they pretended to kill kamsa. But when they staged the

drama of Krsna leaving Vraja where the Gopis lamented pitifully,

Nityananda also cried in hopless despair. He also enacted the various

pastimes that Krsna had performed in Mathura.

Sometimes Nityananda taught his boyfriends the pastimes of Sri

Ramacandra. For his drama he arranged everything as an exact replica

of the places and incidents which had been desrcibed by Valmika in his book the Ramayana.

In th mood of Krsna Nityananda also played the role of Vamana, the

incarnation of Visnu who tricked King Vali. He also played the role of Nrsimha and mockingly killed Hiranyakasipur. Whatever pastimes

Lord Krsna had performed to please his devotees

were also performed

by the son of Padmayati as he played with his village

by the son of Padmavati as he played with his village friends.

The boys of Ekchakra liked to be with Nityananda and could not leave

him for a second. The parents of Ekchakra never forbid their children

to associate with Nityananda; rather, they would decorate them with

ornaments and encourage to take part in Nityananda's transcendenatl play.

At the time for taking the sacred thread,
Nityananda was just stepping
into his adolescent period and the village people

were enchanted by his beauty. In his boyhood he became a scholar in all Sastras and Vyakanas and when he was twelve yers old he looked like a

boy of fifteen.

Because of this Harai Pandita anxiously sought out a wife for Nitai.

The brahmin gentelmen of Ekchakra agreed to the idea and someone

took the initiative to select a bride from a good brahmin family.

Unfortunately, none of them could know the future.

Nityananda Prabhu leaves home

One day a travelling Gosvami came as a guest to the house of Harai

Pandita. Harai Pandita offered him alms and they passed the night

together discussing Lord Krsna. At the time of parting, the sannyasi

requested Harai Pandtia to give him Nityananda

and Harai Pandita was obliged to give him, thinking that there must be some divine plan behind the request.

When the sannyasi left with Nityananda Harari Pandita fell on the

ground unconscious and his wife dropped just like a dead body. Even

the villagers of Ekchakra became half-dead when they heard the news.

The friends of Nityananda fell on the ground and the entire village was

lifeless in grief. People assembled at the house of Harai Ojha and tried

to revive the Pandita and his wife. But regaining their consciousness,

the parents of Nityananda simply cried and called out the name of

Nityananda. Their profuse tears could have melter the hard stones.

The younger brother of Nitai also lamented,
wanting to know why the
sannyasi had not also taken him. One brahmin
anxiously asked the

- crowd which direction the sannyasi had taken. He would catch up with
 - them and fall at the feet of the sannyasi, begging him to release Nimai.
- After all, the boy the did not know how to cook or other household
- duties. The brahmin would offer the sannyasi his own son who knew
 - how to perform all types of service, and then he would bring Nityananda
 - back. People searched in all directions for the sannyasi but he was not
- to be found. The astrolgers of Ekchakra met in a solitary place and
- discussed the prophecy of the astrologer who had predicted that
- Balarama would take his birth in Ekchakra. They realized too late that
- the prophecy had been fulfilled when Nityananda

took birth in the house of Harai Pandita.

"At the time of Nityandad'a birth all misfortunes vanished," said one

man. "There have been no famines, the people are happy and there is adequate rainfall."

"Now I understand why flowers were showered from heaven at the time of Nitai's birth," said another man.

"Only a God could posess such divine beauty," said another.

"I have never seen the type of sports which Nitai used to enact with his

friends," said one gnetleman. "Once I saw Nitai in the role of a

sannyasi. He wore a saffron colored dhoti and held a dhanda in one hand with a kamdalu in the other. The children were all wearing
Vaisnava clothes and danced joyfully with Nitai in the center. Now
Nityananda has made the play in reality."

"Oh, I am an ignorant perosn, lamented another villager. "How could I know that Rumini Kumara and Nityananda were the same person."

"We have no ability to understand the wish of the Lord," consoled another man. "The arrival of the sannyasi was only

a pretext under which the Lord would leave home. Just as Balarama

had visited all the

holy places on foot, so also Nityananda would go on pilgrimage."

"But this is not proper behavior," criticised another person. "Nityananda should not have gone while his parents were still

living." Then the poor man broke down and cried loudly while calling out the name of Nityananda.

The lamentation of Harai Pandita

The residents of Ekchakra regularly visited the house of Harai Pandita to console him and his wife. Three months had passed but Harai and Parvati had not taken a bit of food. They had grown mad by contiunous crying and calling out th name of Nityananda.

Villagers would offer them food but the thought of sustaining their lives simply increased their misery.

In hs madness Harai would call out to Nitai requesting him to come and sit on his lap for he had not seen him in such a long time. Other times

he would call Nitai to accompany him to the tank for a bath. Then he

would call his son to walk in front as they walked in the field inspecting

the ripeness of the rice plants. Then he would call Nitai to accompany

him to the market to but new clothes and other play things. He would

callhis son to come and eat the prasad of Visnu, telling him that his

mother was waiting. Or he would ask Nitai to take part in a debate on

Sastra with other students of the Pandita.

Ocassionally he would call his

wife ingreat excitment to come and see that

Nityananda was coming

down the road. The sannyasi Thakura had kindly returned their son.

In this way the parents of Nityananda passed their day until the time of

their death. After their disappearance the friends

of Nityananda left
Ekchakra and the villagers also moved to other
places without telling
anyone where they were going. Across the river a
Yavana had built a
village in his own name and a small population had
deveolped there. In
the passing of time, Ekchakra had become simply
ruins.

The old brahmana continued to tell Jahnava Isvari and the Vaisnavas that only he a few other men remained in Ekchakra because of the memory of Nityananda. Although he was old and he could not walk properly, he would nevertheless leave his home each day and wander the streets and fields of Ekchakra to visit the places where Nityananda used

to play. Just in the shadow of his peepal tree

Nityananda and his friends

would eat and play.

"Providence is cruel for I have lived this long life with only my memories

of Nityandanda. I simply hoped that one day I would see him again but,

alas, he has never returned to Ekchakra. I simply pray to be reborn in

Ekchakra life after life on the hope of seeing my Nityananda. And at

the end of each life let me simply call the name of Nitai Cand."

The old brahmin broke down in bitter sobbing and called out hte name

of Nitai. Sri Jahnava and the other devotees left their emotions

unchecked and tears rolled like rivers from their eyes. Krsnadasa

Pandita bowed again and again at the feet of the brahmana.

The brahmana guides them through Ekchakra

The Vaisnava assembly to guide them through Ekchakra. He took them first to the house of Harai Pandita but he could not describe the house for he was choked with emotion. Without saying anything he left the assembly and returned to his own home crying bitterly. Sri Isvari did not stop him, but with heavy hearts the Vaisnavas entered the house of Harai Pandita although the house was simply ruins the devotees felt a strong attraction for it. They decided to pass the night in that house performing sankirtana.

The lamentation of Sri Jahnava devi

Jahnava devi could not sleep that night. Sitting in a lonely place she contemplated her misfortune that she could not see

her father-in-law
and mother-in-law. She could not enjoy the
happiness of her husband's
house. By the wish of the Lord she fell asleep and in
her dream she
envisioned the big town of Ekchakra. The beauty of
the village was
enchanting and the golden houses seemed to have
been built by
Visvakarma himself. The house of Harai Pandita
was full of attendants,
and in the midst of their riches and grandeur Harai
Pandita and
Padmavati showered their affection on
Nityananda. They also showed
great affection for Vasudeva, the two wives of
Nityananda. Sri Jahnava
the daughter of Surya dasa, was respected by the
entire world, yet she
was very happy to receive the affection of her father-
in-law. Sri Jahnava
was truly enjoying herself but then the dream faded

away and she

awoke.

- Again she slept that night and in her dream she saw a garden on the
 - bank of the river in Ekchakra. The trees in the garden were full of
- flowers, bees hummed, birds sang and the wind blew sweetly. Under
 - one tree was a beautiful throne made of jewels.
 - Many ladies dressed in
 - gorgeous clothes and covered in jewels stood as attendants around the
- throne. They held Talabrinta and camara, thalis of sandal, chua,
 - scented water and flower garlands. Looking like kandapa, Sri
- Nityananda was seated on that ornamental throne and with a sweet
 - smile on his face he was more beautiful than the moon. Sri Vasudeva
- and Jahnava were sitting on his left and right sides and were each as

beautiful as Rati the Goddess of beauty. They were happily chewing

betel leaves and putting betel leaves in Nityananda's mouth. He would

return his chewed betel leaves to his wives while the lady attendants

continuously offered chua, sandal and flower garlands. From his own

body Nityananda would give the sandal paste and chua to his wives and

would embrace them lovingly. He gave them his garlands and held them close beside him.

Sri Isvari was dreaming so happily that when she awoke from her sleep she felt quite disappointed. She spoke briefly about the dream to some of her associates but she could not settle her mind in order to leave

Ekchakra.

Sri Jahnava goes to Kharadaha

Suddenly Isvari heard an unknown voice
instructing her to go to
Khardaha without delay. She left Ekchakra at once
but on their way
they saw a drunken brahmana who was sometimes
laughing and
sometimes dancing under the effect of liquor. She
inquired from her
followers why the brahmana was behaving was that
and when she learnt
that he was a drunkard she felt great compassion
and spontaneously
blessed him, praying that Mahaprabhu would enable
him to acquire a
devotional mind and becoemmad in divine love.
The Vaisnavas in her
party all joyfully called out the name of Hari and
congratulated the
brahmin for his good fortune ingetting the mercy of

Sr Isvari.

After blessing the brahmana who die become a
greatly devotional man,
Sri Isvari and the Vaisnavas started for Maureswara
where she visted
the temple of Lord Siva who had once been
worshipped by Nityananda.
They were happy to visit the place where
Nityananda had subdued the
snakes. Because of that pastime the area had been
renamed Kundali
damana. The people of that place showed them the
way to Vakreswara
where Nityananda had once travelled during his
pilgrimage. Sri Isvari
vistied Sri Radhadesh and from there went to
Kantakanagara. Sri
Yadunandana was glad to receive her and sent a
message to Jajigrama
asking Srinivasa and his followers to come.
Srinivasa, Narottama and
other devotees sat in a solitary place and recieved
the news.
ramacandra gave the book Gopala Virudavali to

Srinivasa Acarya who touched it reverently to his head.

Sri Isvari's reception at Jajigrama

In the morning Sri Isvari invited the Vaisnavas to her own house. So Srinivasa and the others gladly accepted the invitation and left fot Jajigrama with Sri Isvari. The residents of Jajigrama joyfully came out to receive the assembly of Vaisnavas. Srinivasa Acarya sent a message to Sri Khanda ordering Narottama, Ramacandra and others to arrange everything for their reception. Because of the sincerity with which they were served the mahantas felt that they were in their own homes. Each mahanta got a house in a beautiful place and Sri Isvari lived with

Srinivasa. Sri Isvari was graciously welcomed by the

wife of Srinivasa, a

very beautiful woman with a sweet disposition. She bowed at the feet of

Sri Isvari and SriIsvari embraced her affectionately.
Sri Acarya's wife

took her to the temple and offered her an appropriate seat. She washed

the feet of Sri Isvari in scented water and Jahnava was quite pleased by

her behavior. They enjoyed their days together in Jajigrama by cooking

various items, eating mahaprasad and sitting all together. The

Mahantas passed their days discussing the pastimes of Lord Krsna as they sat in their beautiful houses.

Meanwhile Sri Raghunandana and other great Bhagavatas arrived from

Sri Khanda. They discussed many incidents related to Gauda and Vraja.

Sri Raghunandana wanted to hear the report of Sri Isvari's tour and Sri Paramesvari patiently descirbed everything. Raghunandana first

requested Sri Isvari to visit Sri Khanda, then invited the mahants to

come and then told Srinivasa. Thereafter he left hurriedly for Sri

Khanda. In the evening the Bhagavatas all performed nama sankirtana.

On the order of Sri Isvari Srinivasa recited from Srimad Bhagavatam.

His recitation was so sweet that no one could check his own tears. After

the recitation Jahnava told Srinivasa the the next morning they should

leave for Sri Khanda. From there she would continue on to Khardaha.

Srinivasa requested her to go quickly to Khardaha and to complete all

necessary arrangements for the deity of Radhika which would be sent to

Vrndavana for Sri Gopinatha. He assured her that

by the wish of Sri
Gopinatha the deity would be completed very
quickly without any
, ,

- difficulty. Sri Isvari was glad to hear his assurances and asked him how
- long he would stay in Jajigrama and where he would go from there. He
 - sais he would stay only four days and then go to Navadvipa. Moat of the
- associates of Mahaprabhu had already left the world but Mahaprabhu's
 - favorite attendant Isana was living in Navadvipa.
 Those devotees living
- with Isana were on the verge of death and Isana had requested him to
 - come to Navadvipa for sometime. After that he would go to Kheturi
- where he would pass only a few days before going to Visnupura. From
 - Visnupura he would return to Jajigrama where he would remain for a longer time.

Sri Isvari goes to Sr Khanda

- Absorbed in their discussions time passed deep into the night, they ate
- something and went to bed and in the morning Sri Isvari consoled the
 - wife of Sri Acarya and left for Sri Khanda. Sri Raghunandana and a
- group of Vaisnavas came forward to receive her as she entered Sri
- Khanda. A village brahmin who saw the Vaisnavas commented that
- Mukunda, Madhava and Naahari the three sons of Narayana dasa were
- very fortunate, the son of Mukunda, Raghunanda Thakura was the
- personification of love and devotion and had always brought relief to
 - the people of the village. That brahmin accompanied the Vaisnavas as they travelled.

Raghunandana had a beautiful young son named Sr
Kanai who was
always absorbed in memories of Sri Gauracandra.
When Kanai saw the
Mahantas coming he asked his father their names.
Sri Raghunandana
introduced him to each of the mahantas, and with
tears in his eyes
Thakura Kanai bowed at their feet as each one in
turn embraced him.
Sri Isvari and her followers happily entered Sri
Khanda and went
directly to the courtyard of Sri Gauranga where
they observed the
beautiful face of the deity. They also saw a beautifu
form of Sri
Madana Gopala, to whom Sri Raghunandana fed
Laddu. After resting
for sometime in the courtyard they went to their
selected houses near
the temple. They bathed, ate mahaprasad and in
the evening they
enjoyed nama sankirtana.

Sri Isvari visits Khardaha

Sri Raghunandana was very sad when the devotees left for Khardaha.

He offered various essential gifts to Sri Paramesvari dasa. Krsnadasa

Sarkhel and others accompanied Sri Isvari to Khardaha.

The Vaisnavas visit Navadvipa dhama on their way to Khardaha

From Sri Khanda Sri Isvari went first to Nadia which she found vacant because of the disappearance of most of the associates of Mahaprabhu.

Sri Isana and some of his friends, the only persons still living, came

forward to receive Isvari and others. They all felt some relieve from

meeting Sri Isvari and for the time being they could

forget their misery.

However they could could not control their grief when they entered the house of Srivasa.

Throughout the night Sri Isvari sat awake and in the early mornig she slept for a few hours. At that time Mahaprabhu and his associates to her in a dream. She was quite happy to see Sri Gauracandra with his

beautiful clothes and his curling black hair.

Gadadhara was on his left

side and Nityananda on his right. Sri Advaita, Srivasa and others were

in front of him. They started san kirtana and Gauracandra was the first

to dance, followed by Nityananda, Sri Advaita, Gadadhara, Srivasa,

Murari, Vakreswara and Haridasa. Sri Isvari was enchanted by the

vision. Govinda Vasu, Madhava and Mukunda danced madly as they

sang to the tune of diffeirent musical instruments.

Th whole of

Navadvipa became absorbed in sankirtan and the demigods appeared in

person to enjoy the festival. Residents of heaven showered flowers on

the great Bhagavatas and as she watched the wonderful sankirtana, Sri

Jahnava's miseries. Just as the dream had come providing her intense so

also it faded away, driving her back into misery. By the wish of the Lord

she controlled her emotions and spoke to no one about her dream. She

consoled Sri Isana in many ways and pacified him in many ways saying

that Srinivasa would soon come.

The visit to Khardaha

After passing two days in Nadia Sri Isvari went to Ambika where she

cried emotionally	as she	visited	the	various	places
	freque	ented by	7		

- Nityananda and Sri Caitanya. She stayed there for one day according to
- the wish of Gaura and Nityananda and then sent a message to
- Khardaha. The Vaisnavas who lived near the bank of the Ganga came
 - forward to receive Sri Isvari and she went directly to the house of

Uddharana Dutta where she decided to stay.

A large crowd assembled there to meet Sri Isvari, but she passed her

time remembering Uddharana Dutta who was a favorite disciple of Sri

Nityananda. From his house Sri Isvari boarded a boat and sailed for

Khardaha. The residents of Khardaha were happy to receive Sri Isvari

and she happily entered her own house. Ganga and Viracandra

affectionately fell at her feet and her eyes filled

with tears out of affection for the children. Sri Jahnava then bowed to the feet of Sri

Vasudeva and the crowd who assembled there enjoyed the loving

reunion of the family members. Sri Vasudeva inquired about her

travels and were satisfied with the report. Sri Isvari Jahnava then

ordered Nayana, the sculptor to begin work on the deity of Radhika.

Whoever attentively hears this narration will certainly attain the spirit of pure devotion. In the memory of Srinivasa Acarya,

Dasa Narahari takes pleasure in writing the book Bhaktiratnakara.

BHAKTIRATNAKARA.

CHAPTER 12

All glories to Gauracandra, the husband of Laksmi - Visnupriya.

Glory to Nityananda, the life of Sri Vasudeva and Jahnava.1

All glories to Advaita Isvara, the husband of Sri Sita. All glories

to Sri Vasu and Pandita Gadadhara.2 Glory to Dasa Gadadhara and Narahari and glory to

Vakreswara

and Sri Gupta Murari.3

All glories to Jagadish and Sri Svarup Damodara.

All glories to

Haridasa and Brahmacari Suklambar.4
Glory to Pundarik Vidyanidhi the great devotee and glory to

Vasudev Ghosh, Mukunda and Sanjay.5 All glories to Rai Ramananda, a man with all good qualities, and

all glories to Vasudeva Sarvabhuma Battacarya.6 All glories to Jagannath Misra Vidya Vachaspati and all glories to
Vijaya Vanamali, a great scholar.7
All glories to Kasi Misra, Sri Acarya Gopinatha, and
Sri Mukunda

the father of Raghunandan.8 All glories to Sri Pandita Gadadhara and Damanjaya. Glories to

Vansivadhan who overflowed with kindness.9 All glories to Sri Sanatana and Rupa. All glories to Gopal Bhatta

the ocean of good qualities.10

Glories to Sri Bhugarda and Lokenath the friend of the poor.

Glories to Raghunatha and Raghunath Bhatta the ocean of mercy.11

All glories to Sri Raghava the favorite follower of Mahaprabhu

and all glories to Sri Hriday Caitanya Thakura.12 All glories to Sri Jiva and Sridasa Vrndavana.

Glories to

Krsnadasa and Sri Gopala Narayana.13 All glories to Srinivasa, who was favored by the love

of the

associates of Mahaprabhu and all glories to Narottama Dasa the great devotee.14

All glories to Ramacandra who communicated Mahaprabhu's

divine love. All glories to Syamananda, the life of the Vaisnavas.15

All glories to the listeneres of Bhaktiratnakara who are filled with

all good qualities. Now please listen carefully to my narration.16

When Sri Jahnava Isvari returned to Khardaha, everyone became

disturbed for different reasons. Srinivasa Thakura sent a report to

Visnupur from Jajigram. He also ordered Gokula Nanda and other

disciples to stay in Jajigram and study the scriptures. He assured

everyone that he would soon return to Navadvipa.17-20

He also told his disciples that he had written a letter

to king

Hamvira ordering him to come to Jajigram as soon as possible from

Visnupur. After giving full instructions to his disciples, Srinivasa

Acarya left Jajigram at an auspicious moment. In Sri Khanda he went

to the house of Raghunandan and informed him that he was on his way to Navadvipa. 21-23

Sri Raghunandan behaved affectionately towards Srinivasa and

for some reason he cried while they were having a private discussion.

Srinivasa took leave of Raghunandan after bowing at his feet.24-25

Srinivasa, Narottama and Ramacandra Kaviraja started for

Navadvipa in an ecstatic mood. When they saw Navadvipa in the

distance their eyes filled with tears. They prayed to Mahaprabhu for

countless eyes with which to see the glory of
Navadvipa. They lost
control of their own bodies and fell again and again
in the madness of
ecstatic love. They reverently touched the ground
of Navadvipa and
glorified the good fortune of Bharat Varsa because
the Ganges and the
other holy rivers flowed there. Even the Bhagavat
itself praises the
glory of Bharat Varsa. Sri Visnu Purana states that
Sri Navadvipa was
like Bharat Varsa. It mentions that there are nine
dwipas in Bharat
varsa namely in Indra dwipa, Kasoru, Gandhava,
Tamiapaina,
Gavastavali, Naga dwipa, Saumya, and Varuna.
The ninth dwipa was
Navama dwipa or Navadvipa which was situated on
the bank of the
river. It extended Sahasra Yajana from North to
South.26-35

The Visnu Purana also uses the word Sagara

Samvaita in

- describing Navadvipa. It means, "Situated on the seashore" and that has
- been explained by Sridhara Swami. The book did not mention the name
- of Navama dvipa seperately so it can be understood that the Navama
- Dvipa was Sri Navadvipa. Also in Visnu Purana is the statement that
- Nadia was the most glorious dvipa in Bharat varsa. 36-37
 - In Sri Gaura Ganadesha Dipika it is stated; the place which has
- been regarded by many scholars as Sri Vrndavana, the place which has
 - been called Goloka by the wise men, the place which has been
- considered Sweta dvipa by gentlemen and the place which has been
- called the ethereal world by saints may all certainly be called Navadvipa,
 - the most wonderful and glorious place within the

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The name Navadvipa in famous in the world because here the

nine methods of devotion to Krsna - Sarvana, kirtana, sarmana,

padasavana, archana, vandana, dasya, and sakhya as well atma nividna -

had all taken form and been practiced. The real identity of Navadvipa

was also stated by Sri Prahlada in the seventh chapter of Srimad

Bhagavatam. He states that if these nine methods of devotional service

can be followed sincerely then the devotee can attain pure love of Krsna

and fulfillment of all his desires.39-42

There was no mention of the name Navadvipa in Sakhya, treta,

dwapara nor even at the beginning of Kali Yuga.

Later in the Kali Yuga

the name Navadvipa came into existence. Lord Krsna had originally

established a villge named Vrajanava in Vraja for

his sports, but in the
course of time the village had preished. The name
Navadvipa was used
during the time of Mahaprabhu and his forefathers
to reveal the sport
of Sri Krsna Caitanya. Wise and expert scholars
have concluded that Sri
Navadvipa dham was a most suitable place on which
to meditate. It was
truly eternal Vrndavana situated on the bank of the
Jahnavi. It had
been the abode of Pancha Siva and Cakti and
devotion was its greatest
ornament. Its nine dvipas - antar dvipa, simanta
dvipa, godurna dvipa,
madhya dvipa, koli dvipa, ritu, janhu, modadruna
and rudra dvipa - were
both glorious and magnificant. Some experts
estimate that the extent of
Navadvipa is Pancha Yajana while others say its
extent is 16 krosa. The
center of Navadvipa is between Mayapur where

Prabhu Jagannatha is situated in his temple.43-56
Within the district of Nadia, the beautiful Navadvipa area was so popular that it was impossible to calculate how many people actually lived there.57

In Caitanya Bhagavat it is stated that Sri Navadvipa Puri looked

just like a madhupuri in which there were lakhs of people belonging to

the same class. Providence had already arranged the decoration of

Navadvipa for the pastime of the Lord.58-59 Navadvipa was inhabitated by Brahmans and Vaisnavas, people

who were virteous, gentle, noble, broad minded, industrious and learned

in all scriptures. They were also many doctors, labourers and traders

who lived in Navadvipa. They were all honest, religious and educated.

They all looked like demigods and Navadvipa was

like Vaikuntha.60-62

A song in Caitanya Bhagavat states; Jaya Sri Nadia, the abode of

happiness. Nadia is a wonderful place where Brahmacaris, grihasta,

vanaparasta and sannyasis all lived pecefully together where a new

festival was held everyday, where people who had attained astasiddhi

served humbly in the temples. The people of Nadia were not concerned

with dharm, aratha, kama, or moksa. They could control tapatraya, and

because they carried the light of devotion within them they were always

calm, quiet and full of love. The houses of Nadia were beautiful and the

entire district was surrounded by the river Suradhuni (Ganga). The

pear like flowers which emulated the rising moon bloomed in Nadia.63-

Just like Vrndavana, the beauty of Navao	dvipa	was
ever fresh just		

as though the six seasons were simultaneously present there. The ever

increasing glory of Nadia extended throughout the universe, yet its true

glory was beyond the comprehension of any living being.66-67

In Nadia the king of heaven, Indra, and other demigods like Hara

(Siva), and Chaturanana (Brahma) engaged peacefully in meditation,

while Ghanashyana sported joyfully with his confidants.68

In this song the pastimes of Sri Gauranga in Navadvipa have been

described by the poet in decorative language.69
In Sri Caitanya Chandramarta it is stated; I wish I could feel

attraction for the place where the ever joyful and magnificently

beautiful Sri Caitanya deva took his birth simply to benedict the living

beings. That holy place is Sri Navadvipa dhama
where devotion was
manifest in every house.70
That divine place, Navadvipa dham, took advantage
of the
presence of the disguised incarnation of Sri
Mahaprabhu, to reveal its
true nature simply for the benefit of the Kali
Yuga.71
In Srimad Bhagavatam it is stated; my dear Lord
Krsna, it is you

who protects mankind and destroys the enemies of the universe by

taking forms like Nara, Tiryayaka, Rishi, deva, and Matsya. Now, my

Lord, it is your desire to disguise yourself and perform nama kirtana in

the Kali Yuga. For this reason you are known as Tri Yuga, because it is

impossible for any scripture to reveal your disguised incarnation on earth.72

In Navadvipa Sri Krsna revealed all of the pastimes
which he had
performed in previous incarnations. He manifest
these divine activities
as the son of Saci of Navadvipa. The pastimes of
Navadvipa were
beyond the comprehension of even Lord Brahma
and other demigods,
but by the wish of Mahaprabhu himself some
persons understood him in
truth.73-75
But no one could grasp the totality of the lilas of
Mahaprabhu
which he performed in Nadia. These same pastimes
which Lord Krsna
performed in Dwarapa Yuga in Vrndavana were
again revealed by
Mahaprabhu in the Kali Yuga. Learned people said
that Navadvipa was
an eternal holy place which covered eight krosa.
Just like a lotus flower,
Navadvipa sometimes revealed its supernatural
powers in their full glory

and at other times concealed them. 76-79
Without considering the extensive distance,
pilgrims would come
form all directions to meet Mahaprabhu in Nadia.
Being attracted by

some supernatural spirit they would come to take part in san kirtana.80-

81

Thus Navadvipa, the center of Mahaprabhu's pastimes with his

associates, became the greatest of all holy places. 82
In Navadvipa there was a special area known as
Mayapur where

the Supreme Personality of Godhead, Sri Gauracandra, took his birth.

83

Mayapur was the Yogapitha of Navadvipa, none different from

the Yogapitha of Vrndavana.84 Mayapur was worshipable even by Brahma and other demigods,

and devotees continually sang the glories of that

holy place.85

One's miseries can all be destroyed simply by seeing Mayapur. Sri

Acarya Thakura visited that holy place.86 Sri Acarya, Narottama and Ramacandra entered Mayapur, their

minds absorbed in ecstasy. As they entered Mayapur they saw an old

brahmin coming in their direction. They bowed to the brahmin and

inquired about the welfare of Sri Ishana Thakura and the brahmin

replied that he had just come from visiting Ishana. Ishana was a man of

the highest quality and was famous throughout the world for his vast

knowledge of devotional practices and his faithful service to Sri Saci

devi.87-91

It is stated in Sri Caitanya Bhagavat; Ishana served Saci devi for a

long time and thus became the most fortunate of all the fourteen great

persons. The brahmin said that he had always heard about the sincere service of Ishana but he had at last been able to witness that service personally.92-93

In Vaisnava Vandana it is stated; with folded hands I worship

Ishana who is loved by Saci Thakurani.94
No one can understand the true nature of Ishana's activities. Out

of love for Ishana, Nimai chanda never went anywhere without him.

And Ishana took Sacinandana Nimai as his life and soul. Nimai had

been a restless child and Ishana had managed all of his mischievous

activities.95-97

The brahmin raminisced about the happy days in Nadia when

people seemed to swim in an ocean of ecstasy. But Navadvipa had

gradually sunk into utter darkness. Then the

brahmin eagerly inquired
whether the three Vaisnavas had been companions
of Nimai Chand.

Srinivasa intorduced himself and his two companions to the

brahmin, and the old man at once embraced Srinivasa and wept.

Looking affectionately into Srinivasa's eyes he said, "my dear son, today

my desires have all been fulfilled for I have gotten the opportunity to

meet you. When I met Ishana today he told me you would be coming.

Ishana is waiting eagerly for you so please go there immediately. I will

join you in a short while."

Srinivasa bowed at the feet of the old brahmin who was walking

slowly towards his house and then went quickly to the house of Ishana

Thakura. He smeared his body with dust from the compound of the

house of Jagannatha Misra and then soaked himself

with	ı h	is	OW1	n t	ear	S.
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- He searched for Ishana Thakura and found him at last in a lonely place.
- Ishana shone with a brillan effulgence but his eyes were closed and tears
 - streamed down his face and soaked his body. His heavy sighs were as hot as fire.94-114
- Ishana was lamenting pathetically and calling out the name of
- Mahaprabhu, but when he saw Srinivasa he eagerly extended his arms to
 - embrace him. He also embraced Narottama and Ramacandra but the
- three devotees could only cry seeing the condition of Ishana.
 - Sri Ishana Thakura consoled them and inquired about their well
- being. Srinivasa satisfied him with all information and then presented
 - his personal desire for Ishana's consideration. Srinivasa wanted to visit

the holy places of Nadia on his way to Vraja with
Sri Raghava. Ishana
told him that only the Lord could fulfil such a
desire. The glory of
Navdvipa was complicated and ordinary persons
could never understand
t. To undrstand Nadia one had to get the mercy of
Prabhu
Gauracandra. Ishana had learned the glories of the
pastimes of
Navadvipa from expert devotees and even in the
depths of his sorrow he
could remember them.
Later on Ishana Thakura decided that he would
personally tour
Nadia with Srinivasa. He ordered Narottama to
inform Srinivasa to
meet him and when they assembled he announced
that the next morning
hey would begin a tour of the entire Nadia dhama.
Srinivasa joyfully fell at the feet of Sri Ishana who
immediately

embraced him, holding him tightly to his chest as if

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burning heart. He then introduced Srinivasa to other associates of

Mahaprabhu who lived in Navadvipa. Srinivasa, Narottama and

Ramacandra rested that day in the house of Jagannatha Misra. 115-133

Srinivasa tours Nadia with Sri Ishana THe next morning Sri Ishana Mahasaya, Srinivasa Acarya, Narottama

and Ramacandra began theri tour of Nadia with happy minds. After

paying their respects at the temple of Mahaprabhu they left Mayapura

and started for Atopura. As Atopura came into view, Sri Ishana began

to describe the glory of that place to Srinivasa.

134-137

The description of Antadvipa Sri Ishana explained that Atopura had fallen into obsureity for a long

time. He then explained the origins of its original

name Antardvipa. In
the Dwarapara Yuga, Lord Krsna enacted his
pastimes in Vraja. Once
Lord Brahma stole the cows and cowherd boyfriends
of Lord Krsna, but
to destroy the pride of Brahma Krsna assumed the
form of each calf or
cowherd himself. Brahma could not understand the
trick and became
quite nervous. Driven by guilt Brahma to eulogize
Krsna in various
ways and Krsna let him continue for a long time
before he felt satisfied
with Brahma's repentance. Brahma, however, could
not forgive himself
and decided that his own guilt could not be
absorbed without the help of
the incarnation of Caitanya.142-146
By appearing in the first half of the Kali Yuga, Sri
Krsna Caitanya
would benefit the entire age, and if Brahma could
worship the Lord in
Navadvipa, then certainly the Lord would fulfil his

desires. It was here in Atopura that Brahma began his worship of Sri Krsna Caitanya.

When Prabhu Gauracandra appeared as the great lover of

devotees, the glittering brightness of his body seemed to illuminate the

ten kotas of the globe. His golden complexion defeated the pride of

gold and the glory of Kandapa. He was beautiful with his long arms that

reached his knees as well as his gorgeous dress and ornaments. His

large eyes stretched wide to his ears and their glance seemed to conquer

the pride of millions of moons. His nectarine smile mesmerized the

entire universe. Brahma was so overwhelmed by the presence of Sri

Caitanya that he lost his composure and wept as he eulogized the Lord.

He fell on the ground in humble obeisances at the

feet	of	Sri	Caitany	va
				,

Seeing the sincerity of Lord Brahma, Sacinandana was satisfied and

spoke sweetly, "You are always my favorite and I am always pleased with

you. Now tell me what yor desire."147-158
Brahma humbly replied, "My dear Lord please take your birth in

Nadia in the Kali Yuga and reveal your pastimes with your associates.

At that time please allow me to take birth in a lower caste because I

want to destroy my own pride. People should look on me with contempt

so that my ego will be destroyed and I will rest humbly at your feet. In

this incarnation please do not cover me with your illusory maya as you

have done previously. I want to be continually involved with your

associates and I want to worship throughout my many lives and deaths."159-164

Sri Mahaprabhu was quite satisfied with the prayer of Lord

Brahma and granted his request. Brahma was delighted and asked,

"You are the Supreme Personality of Godhead itself, so who can

understand your intentions? In your previous incarnations you have

performed many pastimes. What will you reveal to us when you come to

Nadia? I know you will appear there to save mankind from damnation,

but I want to hear the details of your activities."165-

"In the form of a devotee I shall practice devotion, and I shall

reveal the glory of the precious jewel sankirtana," replied Mahaprabhu.

"I shall attract the attention of mankind to the glory of Vraja by an

application of Madhura rasa.?170-172

As he spoke Sri Ishana cried softly in memory of the

love and

devotion of Sri Radha and of the three wishes of Mahaprabhu which he

expressed to Brahma and later revealed to qualify unvirteous

devotees.173-174

Sri Caitanya Caritamrta has also mentioned these three goals of

Prabhu Sri Krsna Caitanya. 175

Prabhu Caitanya repeated his promise to Lord Brahma, "I assure

you that you will be present in Navadvipa to observe my pastimes."

Thereafter, Mahaprabhu disappeared and the place became known as

Antadvipa. Brahma was satisfied that he had obtained the mercy of the

Lord and waited eagerly for the auspicious incarnation of Mahaprabhu

in Navadvipa. "My dear Srinivasa," said Ishana, "who can describe the

pastimes of Mahaprabhu in Antadvipa? Simply seeing Antadvipa fuflils

all	desires	s."176	-180
Visit	to Suv	ana ^v	Vihara

Sri Ishana directed the devotees towards the village of Suvani Vihara

where Mahaprabhu had performed many pastimes.

Then they entered

the village of Samalia.181-182

Samanta dvipa or Samalia

As they looked at the beauty of Samalia, Ishana Thakura narrated the

various incidents which made it famous throughout the world. Once

Maheswara in Kailasha Parvata was enjoying the nectarine glories of the

devotees of Nadia who were engaged in worship of all the incarnations

of Sri Visnu. Maheswara grew ecstatic as he sang the glories of the

devotees of Krsna with his five mouths. While chanting Digavarma also

danced so vigoursly that Girivara Kailash began to tremble. 183-184

While dancing Maheswara played his instruments
singa and
damaru whose sound pierced the sky and he
simultaneouly roared like a
lion. Seeing he condition of her husband, Palvati
devi felt puzzled and
could not decide what to do. After a long time
Deva Trilichana grew
calm amd quiet but shed tears in ecstatic joy.
Seated on his tiger skin
and poised like a silver mountain, he sang the
glories of the Kali yuga.
Looking here and there with a beautiful smile on his
face he called
Paravati devi to sit by his side.
Paravati joined him gladly and said, "My Lord I will
not forget the
favouring you have shown me today but I do not
recognise he names you
have uttered in your song. You have repeatedly
praised the Kali Yuga,
but what is in Kali Yuga?"
Maheswara sweetly responded, "in this Kali Yuga,

Sri Krsna

Caitanya will take his birth from the womb of Sri Saci devi in Nadia. He

will have the complexion of Sri Radha and his beauty will conquer the

entire universe including heaven and hell. He will destroy the pride of

Kandarpa and will perform wonderful pastimes in Navadvipa. He and

his associates will reveal the valuable love of Vraja and through him the

magnificent ocean of sankirtana will become manifest to save the

universe from damnation. During the appearing of this incarnation, no

one will feel disatisfied. Even former criminals will gain his favor. You

will find no one who is such an ocean of love as Caitanya Mahaprabhu."

185-207

Thereafter Paravati began to worship Sri Gaurasundara in

Navadvipa and Mahaprabhu happily appeared
before her, shedding the
light of millions of moons from his beautiful face.
Parvati was
overwhelmed by his large eyes, broad chest his
decorative body, his
beautiful clothes and his magnificant gait. When
Parvati could not
control her tears, the Lord Vishvambhara said
sweetly, "Although you
have worshipped me for so long, still you cannot
control yourself.
Please tell me whatever you want."
208-218
Parvati folded her hands and answered him gladly,
"I know that
ou will bendict the Kali Yuga by your incarnation.
You will easily
destroy the tapa traya of the universe and increase
the happiness of
mankind. My Lord, as you are the Supreme

Personality of Godhead,

you must know why I am so restless. I am guilty of

some misjudgement
towards my devotees. When I curse Chitraketu I
had to take birth as

Viritriusura. But your devotee had such glorious character that even

when he was cursed he eulogised me. My Lord, please give him a

chance to be one of your associates in your pastimes in Nadia, and

please allow me to observe your sports in Nadia at all times."219-226

Mahaprabhu answered, "your desires will all be fulfilled because

without you I cannot perform my activities."

Thereafter Mahaprabhu

disappeared and Parvati fell on the ground in obeisances. Parvati

placed the dust of Mahaprabhu's feet in the center of her hair. For that

reason this place has been known as samanta dvipa.

Parvati eagerly

awaited the incarnation of the Lord in Nadia.227-

pride I have created

many offenses. Although the Lord has forgiven me I still feel guilty. I

want to be trhoughly punished so that I may once again serve my Lord

properly."

Surabigavi sweetly replied, "I can understand your mind and I

assure you that your desires will be fulfilled by this incarnation of the

Lord. He will reveal himself in the near future simply to benefit the

Kaliyuga. Vrajendranandana Krsna will take the form of Sri Gauranga

and reveal his transcendental pastimes in

Navadvipa. Only those who

get his mercy will be able to understand his true nature. As Caitanya

Mahaprabhu, the Lord will save mankind from all types of miseries.238-

249

Surabi and Indra were delighted simply to observe the beauty of

Navadvipa. In order to worship the feet of the Lord
Surabi was able to
see Sanatana who was the Lord himself. Her ecstasy
was boundless as
she observed the magnificant beauty of Sri
Gauracandra with his sweet
smile. The moon of Navadvipa said to Surabi, "I can
understand your
mind and therefore I am empowering you to observe
my pastimes in
Navadvipa and thus all your desires will be
fulfilled." 250-254
The Lord had just spoken his bendiction to Surabi
when Indra
came running forward and humbly fell on the
ground at his feet. Seeing
Indra's miserable state of mind Prabhu Visvambhara
assured him, "do
not worry. You will get your desires fulfilled."255-
257

is not overwhelmed by your illusory potency? I long to see

Indra then spoke to the Lord, "is there anyone who

your Navadvipa
pastimes which will be non different than your
pastimes in Vraja. The
Lord smiled softly and blessed Indra who in turn
joined with Surabi in
eulogising the Lord in various ways. They were very
disappointed when
Sri Caitanya disappeared from their vision. They
turned their attention
once again to the beauty of Navadvipa where
devotional love had
already revealed itself. Previously there was a large
pepula tree under
which Surabi would rest and because of that the
place had been known
is Godruma dvipa. Its popular name was Gadigacha
and whoever
visited the holy place would gain devotion at the
feet of Krsna and get
his desires fulfilled. 258-261
Madhya dvipa or Majita

Ishana Thakura and his three associates were

enchanted by the beauty
of Majita village which had previously been known
as Madhya dvipa. At
one time there were seven saints who were absorbed
in the glories of the
Lord and as they observed the beauty of Navadvipa
they began to
discuss the reasons why Navadvipa was the most
holy of all places. One
saint said that the glories of Nadia were boundless
because the Lord
would perform many pastimes there, both in
Prakata and Aparakata
forms. Everyone would be able to see the Prakata
lilas of the Lord and
the most fortunate devotees would also see the
Aprakata lilas. Another
saint said that simply to bendict the Kali Yuga the
Lord would take
birth in the house of Jagannatha Misra. His
complexion would be
golden and he would enchant the entire universe.
Another saint said

that the	Navavipa	pastimes o	of Krsna	would	be
	b	eyond the			

comprehension of Brahma and the demigods. Yet another commetned

that because Sacinandana was self willed so all his activities would be

performed according to his own personal desires. In the Kali Yuga he

would benedict mankind with the most precious gift of devotional love.

Another saint commented that because

Mahaprabhu would be the
ocean of kindness, his favor towards the living
entities would be

boundless. He and his associates would enchant the entire world by

sankirtana. Yet another saint knew that Gaurahari would be the life of

his devotees and he would renounce his home to live the life of an

ascetic. Although he would bless the holy places with his presence, he

would live in Khetra out of great love for Lord Jagannatha. In this way the seven saints talked and remembered the lotus feet of the Lord.270-

288

During the mid day Sun and like the mid day Sun, Prabhu

appeared before them. The saints could not drop their eye lashes to

observe the enchanting beauty of Prabhu. Being ecstatic they fell at the

feet of Prabhu and began to eulogise Prabhu in various ways. After

competing their circumbulating around Prabhu, they said to him, "O

dear Lord, we all cherish the hope of observing your Nadia sport with

our own eyes. We also want to see Nadia in our meditation and to sing

the praise of your devotees."289-194

The saints prayed to Prabhu to give them thousand eyes to

observe Prabhu Himself. Prabhu being pleased, told

them,	"Your
,	

desires will be fulfilled but mind one thing, my Navadvipa sport is a

confidentail one. So you have to keep it in your condifence. Hearing

this, the saints said, "Prabhu, is it hymanly possible to cover the sun by

the palms. Prabhu began to smile on hearing this.

After favoring the

saints, Prabhu disappeared. They felt very sorry die to his disappearance

and left that place named Kumara Hatta on the bank of the Ganges very

suitable for thier establishment and decided to stay there. That place

became famous as the Sapta Rishi Ghata.295-303
This place had become famous by the name of
Madhua Dvipa

because Prabhu had appeared here like the mid day Sun.304-305

THe saints who had been engaged in meditation

here, had kept its
named as Madhya vipa which could perish all
misfortunes. Due to the
sport of Gauranga here, it had become so famous in
the world.

306-308

Sri Ishana now advance gladly towards the village named Vamana

paukhera. He started talking about the glory of that place where Prabhu

had performed many sports to Srinivasa. Some experts said that

Vamana Paukhera had been formerly known as Vramhana - Puskara.

He began to narrate the history of this village to Srinivasa.309-313

There had been a highly experienced old brahmin who was also a

greag meditator and scholar in all scriptures. he had a hope in his mind

to visit the Puskara Tirtha for which he had a great reverence, but could

not go there due to his old age. he repented and

said, "I am unfortunate as I cannot see Sri Puskara Tirtha as it is situated in distant western

- country . I have spent my golden days in futile. I am afraid as to when
- Sri Tirtha will favor me to go there." The brahmins began to lament
 - over this privately. Observing the brahmin's miserable state of mind, Sri
 - Puskara Tirtharaj out of kindness appeared before him. Suddenly a new
 - kunda exposed itself with pure water. Sri Pukara tirtha Raj appeared
- before the brahmin and told him sweetly, "Do not lament anymore.
 - Come and take your bath in this kunda." The brahmin became very glad
- and hastily took his bath. As soon as he got up from the Kunda, he
 - obtained some sort of celestial knowledge.314-324
 The brahmins eulogised Sri Puskara Tirtha by
 falling on the

ground and with his folded hands he again told him
"it is kind of you
that you have come from a distant place for me."
Puskara replied, "I
have not come from a distant place on the contrary
I used to live in
Nadia for serving that holy place where all the holy
places used to
assemble to pay their homage.325-328
Navadvipa dharma is the eternal abode of love and
devotion
which is hte sporting place of Sri Gauracandra who
has done the Rasa
Vilasa once in Sri Vrndavana. He is Syama in
Vrndavana and he is
Gaura in Navadvipa. In Navadvipa Prabhu behaves
like a Gopa. This
Kaliyuga will float in the river of happiness due to
the Prakata and
aprakata sport of Prabhu. In this Kaliyuga Prabhu
will distribute the
precious gem like devotion and deliver the living
being from damnation

and reveal the glory of san kirtana. The fortunate
people of Nadia can
see the sport of Prabhu."
325-336

On hearing all of this the brahmin began to weep loudly saying,

"Can I take birth that time in Nadia? Can I be so fortunate to observe

the beautiful sport of Gaura Candra?" Sri Puskara Raj appeared after

consoling the brahmin in various ways.337-339

The brahmin became very disheartened for the disappearances of

Puskara. In the meantime an oracle came to the brahmin. "Always think

of the feet of Sri Gauracandra. Calm down for all your wishes will be

fulfilled." The brahmin became very happy and began to think of the

Moon of Navadvipa all the time. Everyone was very astonished to

observe the efforts of brahmin through which he

been trying to please

Prabhu. The named Vramana Puskar came from that favor which

Puskara had given to the brahmin.

340-345

So this was the place of Puskara Tirtha where the brahmin had

worshipped Prabhu. He who lived here, could get the darshan of

Prabhu.346-347

He who sang the praise of this place, could avoid the sufferings of

Hell.348

"O Srinivasa, what shall I say as to whay I have seen here." Saying

so, Sri Ishana began to weep. Now they started from Vamana

Pukara.349-350

Standing near the boundary of Hatadanga village Ishana told

Srinivasa, "Look at the village Hatadanga which had been formerly

known as Uchagartha. I am now telling you from

where the name has
come. Indra and other deities used to live here and
they began to talk to
one anoher that the Kaliyuga would be gratified by
the bodily
appearance of Prabhu Sri Krsna Chaitanya and
Advaita Iswana and
Nityananda Valarama.351-356
Some said that Navadvipa would become the
sporting place of all
Vaisnavas, Prabhus who would be the life of the
poor, worthless and
even wretched mankind. Some said that Prabhu
with his associates
would charm the universe by san kirtana. A river of
divine happiness

would be flowing in Nadia which would destroy the sins of mankind.

Some said that the fortunate people could only observe the sport of Prabhu in Nadia.357-361

They all cherished the hope of taking birth in

Navadvipa at the
time of Prabhu's appearance there. Some said with
great confidence that
they must be born there at that time to enjoy the
sport of Prabhu. They
hoped that they could engage themselves in the
service of Prabhu. They
began to sing kirtana loudly by raising their hands
high up in the sky and
pray to Prabhu to appear as early as possible in
Navdvipa. They began
to dance madly in loud kirtana. From this type of
loud singing came the
name Uchyahatta. Yhe sight of this place brough
well being to mankind
because Saci Kumara with his associates had
gratified this place by his
divine love and sankirtana. While describing this
Ishana could not
control his tears as the memory of Prabhu had been
coming to his
mind.362-371
Koladwipa or Kulia Paharpura

Sri	Ishana	with	Srinivasa	entered	the	village	named
			Kι	ılia			

Paharapura. He said to Srinivasa that this place had been formerly

known as Koladwipa. A brahmin devotee of Sri Koladeva had started

his worship for Sri Koladwipa here. That brahmin had been singin the

praise of the character of Sri Koladeva with tears in his eyes. He prayed

to Koladeva to appear before him only once. His sincere prayer and

tears attracted the mind of the devotee loving Prabhu Gaurahari who

took the form of Kola whose superb beauty, well shaped hands, legs,

nose, eyes and heigh as high as a mountain went beyond description.

The brahmin became overwhelmed to observe the beauty of

Varahadeva and fell at the feet of Prabhu delightfully. Devotee loving

Koladeva told the brahmin sweetly that his wishes
would be fulfilled and
he could observe the sport of Prabhu in Nadia.
Then he disappeared.
Though the brahmin became very disappointed yet
he controlled his
emotion and began to think about the form of
incarnation which Prabhu
would take in Navadvipa.372-388
The brahmin took the help of the Vedas and other
scriptures to
ind out the details of the appearance of Prabhu and
his nature of
incarnation. He found that Prabhu would appeare
with Gaura
complexion in a brahmin family of the Navadvipa
in this Kaliyuga. He
would establish the glory of sankirtana and
distribute his doctrine of
love and devotion among the poor and wretched
mankind. He would
taste the juice of Vraja love and would accept the
life of an ascetic in an

auspicious moment. Observing the supernatural
land he began to
lament in this way. Even the scriptures have
mentioned the name of Sri
Navadvipa dharma which will be the sporting place
of Prabhu but I am
so unfortunate that I know nothing of it. I doubt
whether I will be
favored by Sri Navadvipa to take my birth in
Navadvipa at the time of
Prabhu's appearance. Then he began to weep in
despair. In the
meantime he got an oracle from the sky saying, "You
will be born at that
time." The brahmin became very glad and was
absorbed into the nama
of Prabhu. Ishana told Srinivasa that he had heard
from an old expert
that due to the favor of Koladeva to the brahmin,
this place came to be
known as Koladvipa. The sight of this place could
destroy all kinds of ill

beings and could grant pure devotion to mankind by
fulfilling their
desires to the fullest extent. In this way they kept on
travelling the
places of sport of Prabhu.389-402
Ritudwipa or Ratupura
While they reached near the village Samudragari,
Ishana pointed
out to Srinivasa that the experts had called it Sri
Samudra gati because
it dealt with the topic on Ganga and Samudra. The
village Samudra
Gati had flourished here depending on the favor of
the Ganges.403-405
One day Samudra addressed Ganga saying that
there has been
none more fortunate than Ganga in the world.
According to wise and
virteous people, Sri Gaurasundara who was God
Himself would bodily
appear in Nadia and he would perform many sports
onthe bank of the
Ganga. He with his companions would sport in the

water of the Ganga

just like the sport of Krsna in the water of the Yamuna. Janhavi told

Samudra sweetly, "to whom shall I tell my miseries? Though at first I

will get much pleasure yet much more miseries will be waiting for me

when Mahaprabhu will accept asceticism and will go to live by your side.

He will increase your pleasure day by day by his numerous sports there.

While there are so many chances of your pleasure then why are you

increasing my miseries by telling my fortune?" Samudraanswered, "What

are you saying? I have to see him in the dress of an ascetic which will be

so pain staking to me that I am afraid as to how can I bear that. For this

reason to get peace of mind I have come to you to take refuge under

your kindness because you will show me the sport of

Prabhu in nadia and his magnificant and enchanting beauty. I will

obserce the favorite

companions of Prabhu making the hair style of Prabhu's beautiful curly

hair. I willsee with your help Prabhu and his associates all the time.

406-419

In this way they remianed in constant thinking of the appearance

of Prabhu and became very impatient. Gradually Suradhumi and

Samudra came to realise that the time had come for the appearance of

Prabhu.420-422

At the time of appearance, the day became highly auspicious as

that day occurred on the lunar eclipse and nama kirtana. Sri Navadvipa

bhumi had become highly spirited and so also the house of Jagannatha

Misra. All the peoplr began to float in the ocean of extreme happiness.

All the saints began to worship Prabhu and
Viramba and other deities
began to shower flowers from heaven. When
actually Prabhu was born,
the news of his birth at once had been circulated in
the world. To
observe the Prakata lila of Prabhu Sindhu being
perplexed, told many
things to Ganga. Samudra everyday used to come
with ganga and enjoy
the sport of Gauracandra. One day Samudra saw
Gauracandra with his
associates under a tree on the bank of the Ganga.
He had been sitting
on a celestial throne who in beauty could defeat
kandarpa, who in his
beautiful curly hair could charm the whole world,
who with his facial
beauty could defeat million of moons. He was
smiling as if showing
nectar. His eyes were broad and stretched up to his
ears. His hands were

long stretching up to his knees an dhis chest was
remarkably broad. He
looked very beautiful with his well shaped naval,
knees and legs. He
wore a white silk dhoti with red borders. His body
was smeared with
samdal paste and was decorated by many types of
scented flowers and
ornaments. He looked beautiful with his
companions standing at both
sides. Sri Nityananda was on his right side and
Gadadhara was on his
eft side. Advaita was in front of him with Srinivasa
and others. Samudra
became ecstatic by this sight and looked at
Gauracandra without
dropping his eyelashes.423-440
Samudra became overwhelmed to observe Prabhu's
companions
serving their Prabhu. he began to cherish many
hopes in his mind.

Prabhu who was God Himself realised his mind and granted his wishes.

Being mad in joy Smudra kept on enjoying the sport
of Prabhu. He
began to admire the fortune of ganga with whom he
used to come
everyday to observe the sport of Prabhu. The name
Samudra Gati came
from the coming of Samudra with Ganga. Now
people used to call it by
the named Samudra Gati the sight of which could
increase the feeling of
pure devotion in the minds of the devotees.441-447
From Samudra Gari, Ishana started for
Champakahatta. He said
to Srinivasa that the name Champakahatta had
been transformed into
Champakhati. In this place there had been a
Champakavana where the
gardeners used to pluck many champa flowers to
make garlands and
different types of flower ornaments. They used to
establish a flower
market here for selling their flower commoditites

and people used to
buy from them for worshipping of deities. In this
way the name
1 1

chapmahati came. 448-453

Some experts said that here, there had been an old brahmin

scholar who had great devotion for Krsna. One day he collected

numerous Champaka flowers and began to worship Krsna most gladly.

Though he thought of the green complexioned Krsna yet he viewed the

form of Gaura in that form of Krsna. His Gaura complexion was as

similar as that of Champaka flowers. Suddenly they form of Gaura

disappeared leaving the brahmin in utter despair.

He with a heavy heart

began to stare at the Champaka flowers and started studying hte Vedas

and scriptures in the hope of finding any answer to it. After a long time

he controlled his emotions and told from the

scriptures that Prabhu
would appear in the Kali Yuga as an incarnation of
Krsna for
establishing the glory of san kirtana and changing
the world by it. He
again thought that Krsna would appear as an
incarnation in Navadvipa
but the time of appearance would take a longtime
and that he would not
be able to see the beautiful Gaura complexioned
body of Prabhu. While

thinking so he had been extracting heavy sighs and his face and breast

used to be moistened with tears from his eyes.454-465

Due to the wish of Prabhu, he fell asleep and dreamt of Sri

Gaurahari whose beauty seemed to be beautiful like a champaka flower,

whose facila beauty could defeat the beauty of his beautiful curly hair,

eyes, nose hands and chest etc. which enchanted

. 1	1	1 .	
the	who	ole universe	_

The brahmin's joy know no bounds and out of despair and grief the

brahmin lost his sense. After a long time the brahmin our of passion

embraced the champaka flowers and said, "You have showed me Gaura

incarnation."446-473

From the words of elulogies which the brahmin had uttered for

the champaka flowers, came the name champakahatta. Prabhu then granted him the fulfillment of his desires. The brahmin became very

glad as he could see Prabhu in Nadia. IShana now showed Srinivasa the

house of brahmin Vaninath who was the very favorite of Prabhu

Gauranga. This hint about Vaninath had also been given by the book Sri

Gaura Ganaddesa Dipika.474-480

From Champika Village Ishana started for Ratipuna village.

When they reached near Ratupura, he told
Srinivasa tht formerly it had
been a small one. Formerly this place had been the
dwellin place of

numerous devotees of Krsna. Sri Gauranga had done many sports in this Ratupura village.481-484

"O my dear Srinivasa, said Ishana, "now I an narrating you the

history of this village. Here all the six seasone Varsha, Sarata, Hemanta,

Sita or Sisira, Vasanta and Girishma used to be present here bodily.

Addressing one anoter they began to talk sweetly.

Krsna candra will

appear in Nadia, Some of them said, he will perform wonderful sport

here to increase our happiness little by little. Some one said, "When

Vrajendra nandana Gaurahari will reveal himself for our happiness.

Some said, "Sri Narada has announced everywhere

that he will be the
incarnation in the first half of the Kali yuga." Some
said, "when will he
appear?" Some others said, "Vasanta may be that

Vasanta became glad and he began to thank his own good fortune. The

fortunate person."

- other Ritus with their king kept on thinking about the time of Prabhu's
 - appearance. They began to worship Prabhu with many hopes in their
- minds. For this reason this place became famous as Ritudwipa. Prabhu
- would sport here during the all six seasons. He who took the view of this
- place, could be entitled to take his birth in Nadia to observe the sport of
- Prabhu. Saying so Ishana from Ritudvipa started for Vidya nagara with
 - Srnivasa, Narottama and Ramacandra.485-498 Janhudvipa
- Ishana told them, look at the beauty of Vidyanagara. Now I am

telling you from where the named has come." One
day Vrihaspati in the
court of the deities became very anxious. The
deities asked him, "why
are you so anxious? Vrihaspati being jubilant told
them, "Prabhu will be
born in the house of brahmin Jagannatha Misra in
Nadia in this Kali
Yuga. Prabhu Gauracandra as the son of Jagannatha
used to reveal
many sports in his different forms of incarnation.

When he is the

incarnation of Rama, he shows his skill in weapons. Whereas being in

incarnation of Krsna, he shows himself as a Gopa or a cowboy. Being

the incarnation of Gauracandra, he shows his skill in education.499-506

"Prabhu will fulfil all my desires. I must go to navadvipa for

worshipping Prabhu requesting him to reveal himself soon in

Navadvipa." So Vrihaspati started for Navadvipa
where Prabhu would
perform his sport of education.507-510
For observing this sport, Vrihaspati, a respected
person, came to
Navadvipa with his disciples. So Vrihaspati came
tothis Vidyanagara for
worshipping Sri Gaura Sundara Prabhu ordered
Vrihaspati, "very soon I
shall reveal myself with my companions here.
Spread education as much
as possible." Rrihaspati became bery glad and began
practising
education very sincerely. He also began to teach
many pupils here. For
the sport of Prabhu, he engaged himself in this
effort and for this reason
this place became famous as Sri Vidyanagara. The
view of this village
brought ulfillment in all spheres and removed
ignorance. Gauranga with
his companions chose this place for his different
sports by living in the
<u>.</u>

house of his devotee.511-518
Now Ishana Thakura entered slowly Jannagara. He
told Srinivasa
that this Jannagara had been formerly known as
Jannadvipa. But why it
had been called Jannadvipa? Janhumini thought in
his mind that by
observing the view of beautiful Navadvipa,
"Kaliyuga is more fortunate
than other Yugas because in the Kaliyuga appears
Sri Krsna Caitanya as
an incarnation. He will appear with his associates in
Navadvipa in the
first part of the Kaliyuga. He will be of Gaura
complexion and very
beautiful looking. He will perform many sports here.
Will I be able to
observe this sport.
519-526

Thinking in this way the saint began to worship Sri Gauracandra and keeping his eyes shut he began to meditate. In

his meditation,
Prabhu appeared in his heart. He became enchanted
to observe the
grass green skin colored complexion of Prabhu in
his usual posture of
standing with a feather of a peacock in his hair. He
had been holding a
flute in his hand and played it sweetly. His moon
like face glittered in
brightness. Suddenly he saw Prabhu in his ascetic
dress of saffron color
holding a stick and a Kamamdolu in his hand and
his bright skin had
been glittering as bright as the Sun.527-532
The saint could not keep his eyes shut any longer.
As soon as he
opened them he saw him in front of him. Prabhu's
beautiful curly hair
and the ornaments in his body which had darkened
in the glow of gold
mesmerised the saint and even the whole world. He
had been looking so
magnificant that kandarpa would be put to shame.

Prabhu Gaurahari
favored the saint who fell to the lotus like feet of
Prabhu and soaked
them with the tears from his eyes. The saint began

to eulogise Prabhu
by placing his eyes on the beautiful face of
Prabhu.533-539

Prabhu embraced him again and again and blessed him by saying

that all his desires would be fulfilled. Then Prabhu disappeared and the

saint being pacified began to thank his own good fortune. He said to

himself, "My meditation became successful after a long time." The saint

sincerely wanted to sing the praise of Nadia and engaged himself in

singing the glory and grace of Nadia Cand all the time. In doing so his

body became covered in dust and his eyes shed tears.
As Janhumuni

used to stay here, this place became to be known as

Janhudwipa. Ishana
told Srinivasa, "While thinking of the sport of Sri
Gauracandra in
Janhumuni, my heart is breaking up. People say that
here is situated a
beautiful forest full of different types of flowers
named Tapavana of Sri
Janhumuni. The view of this place can remove all
miseries and agonies
and can increase faith in devotion."540-548
From Jannagara, Ishana went to the direction of
Maugachi village
which was a beautiful place and this place had been
formerly known as
Modrumadvipa. The real history of this place was
that for keeping the
words of his father, the son of Kaushalya had left
Ayodhya and had gone
to the forest. Having left the royal dress, Prabhu
gladly began to travel
in the forest with Janaki and lakshmana. The hard
way became soft as
Prabhu had walked on it with his soft feet.549-555

The narrative of	Prabhu's sports	in	the	forest	is	a
	beautiful one.					

While Prabhu had been travelling from one forest to another, the

weather always remained favorable to him. The people from all the

countries became mad to observe the beauty of Ramacandra. The

forests and mountains which Prabhu had visited became famous as great holy places.556-558

A short distance from here to the northern direction, Ramacandra

used to stay in a mountain cave. Even today peoples visit that holy

place. In this way travelling many places
Ramacandra came here. It was
a beautiful scene that Ramacandra, the son of king
Dasharatta was

walking first, then Sri Janaki in the middle and
Thakura Laksmana at
the end. Apart from all people even the animals and

birds were

enchanted to see the beauty of Sri Rama, Sri Janaki and Sri Laksmana.

Rama Rajivalochana who had been respected by even Vrahma and

other Gods, had been walking with the gait of an elephant looking here

and there. From a short distance of Navadvipa, he looked at the place

with a smile on his face. observing the smiling face of Ramacandra,

Janaki asked him, "why are you smiling?" Sri Ramacandra replied,

"After the dwapara Yuga, there will occur a very funny thing in

Navadvipa in the first half of the Kaliyuga. I shall perform a queer sport

in Navadvipa and then I shall accept the life of an ascetic. I shall travel

in this way as I am doing now." Thinking of the future I now smile.559-

570

Hearing this Janaki asked him with folded hands,

"what will you
do my Lord in Nadia?"571
Prabhu said, "I shall be born of a brahmin family
and shall reveal
many activities in my childhood. My color
complexion will be bright
yellow which will enchant the world. I shall become
a great scholar and
become famous in the world. I shall marry twice
after the death of my
father. I shall go to gaya for Pindadana just as I hav
done in my life. I
shall increase the devotional spirit of my devotees
in Navadvipa and
preach the glory of San kirtana. I shall go for
asceticism after giving
consolation to my favorite associates."572-577
Listening to this, Sri Janaki told him with a smile,
"As you have
decided to go for asceticism then why will you
marry? I think it is not

fair, why are you so cruel when you are known for

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your kindness."578-
579
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Hearing this Rama was ashamed and told Sri Janaki, "it is beyond

your realisation what I am going to do in Navadvipa." While saying so

Sri rama along with Sri Janaki and Lakshmana came to this place.580-

581

Here there had been a great banian tree. They came to stnad

under its shade. Again Sri janaki asked, "What type of san kirtana will

you start in Nadia?'582-583

Janaki Vallava Rama Rajivalochana told his loving wife, "shut

your eyes."584

Then Janaki shut her eyes an dobserved the wonderful sport in

Navadvipa. The numerous devotees of Prabhu had been engaged in San

kirtana by singing and dancing with numerous musicial instruments.

Among the devotees stood Sri Gaura Sundara
looking very young and as
an ocean of beauty. Sita became overwhelmed to see
the world
conquering beauty of Sri Gaurahari. She opened her
eyes and looked at
her loving husband. Lovingly Sri Ramacandra
pacified her.585-589
On the other hand, Sri Sumitranandana
Lakshmana knew
everything and so he became very much emotional
to remember the
memory of hte sport. As all of them became very
jovial here, the place
became famous as Modadrumadvipa.590-591
He who got the view of this madadrumdavipa, got
the favour of Sri
Rama, Janaki and Lakshmana.592
"O my dear Srinivasa, this is the place called
Ramavata which
disappeared with the entrance of the Kaliyuga.593
From here Ramacandra gladly started for Utkala

• . 1	\mathbf{C} .	\mathbf{C}^{\bullet}	1
with	Sri	Sita	and

Lakshmana. In Utkala, Sri ramacandra installed the idol of Siva in the

name of Rameswara. This place situated on the bank of hte Suvarna

rekha. From there Ramacandra began to travel from forest to forest

and everywhere he revealed various types of sports.
Sri Gaura Sundara

had done many sports in this Mangachi village. 594-598

"O my dear Srinivas, here lived a brahmin who was a worshipper

of Rama. He had been present in the house of Jagannatha Misra at the

time of the birth of Prabhu Visvambara. On the auspicious moment the

deities began to make noises of ovation in the name of Prabhu and this

made the brahmin very happy as he realised that his Prabhu had

revealed himself. He knew at once that King Dasharatha had come in the form of Jagannatha Misra and Queen Kaushllya as mother Saci.599-

603

He did not tell anyone but only kept on observing Visvambhara.

Then he returned to his own house. While thinking of Durva dala

Shyama Ramacandra, he saw the son of Misra, Gaurahari in place of

Ramacandra. In the very moment he fell asleep and saw Gauracandra in

front of him who had been looking magnificant in his Gaura

complexion, with a moon like face, in his Gaura complexion, with a

moon like face, big and long hands, broad chest, big eyes, silky curly hair

on his head with a flower crown and the sacred thread hanging round his

beautiful neck. He had been sitting on an ornamental throne in front of which stood Vrambha and other Gods with their

folded hands.604-611

While the brahmins had been looking at the beauty of

gauracandra, Prabhu quickly changed his form and became Durvadala

Syama Sri Rama Candra, son of Kaushallya who had been looking very

beautiful in ornamental decorated royal dress, smiling face, the bow and

arrow in his hands. Sri Sita Devi had sat by his side and Lakshmana had

been holding an umbrella on the head of Prabhu. In front of Prabhu

there stood Sri Pavana nandana Hanuman with his hands folded. The

brahmins at once fell at the feet of Ramacandra who favored him very

much as he was the greatest lover of his devotees.

Then he disappeared

and the brahmin woke up. But he became so grief stricken that Prabhu

again appeaed before him and forbade him to tell anyone about this

- dream. So the Brahmin did not tell anybody. Ishana told Srinivasa that
 - the brahmin had done great favor to him and told him something of
 - great value. In his opinion, he who once got the view of the place dwelt
 - by te brahmin could be relieved from worldly services.612-623

Continuation of Bhaktiratnakara Chapter 12

- Here Sri Gaura Candra had revealed the rama Lila with his assoicates.
- After describing all these incidents, Ishana started for Vaikuntha from Maugachi. 624-623
- Here Sri Gaura Candra had revealed the Rama Lila with his associates.
- After describing all these incidents, Ishana started for Vaikuntha from

Maugachi.624-625

Sri Ishana told Srinivasa and Narottama slowly, "Look at Vaikuntha and listen to its former history."626-627

One day Narada came to Lord Siva in Kailasha Parvata from Sri

Vaikuntha. Siva then with his followers being seated on a leather seat,

had been talking about Sri Krsna Carita with his five mouths. Narada

seeing Mahesa became very ecstatic and fell to his feet. Deva

Trilochana took Narada to his bosom and asked from where have you come.628-631

Narada gladly told him, "I had gone to see Sri Narayana whom I found was engaged in discussing with is followers about Navadvipa all the time. Navadvipa is hte most beautiful place in Varthavarsa where
Prabhu Narayana with his followers want to go.
Seeing the great fun
there I come here quickly to enquire what will be
happening in
Nadia.632-635

On hearing Narada Deva, Maheswara began to smile and became ecstatic in love. He started at Narada and began to swing his head with heavy roars, Sri Kailasha Girisara began to weep in ecstatic love and wet his whole body with tears from his eyes. Leaving Maheswara in that ecstatic condition, Narada started from that place and reached

This Navadvipa dharma was the best of all dharmas where the

Navadvipa and began to think in his mind.

636-640

Sarvadharma Nath used to live. I have come from Sri Vaikuntha

Narayana. Am I able to see him in this place?641-642

As soon as he thought it in his mind, he saw Sri Vaikuntha with his

followers. Narada became so moved by love that he could not control

his tears. After praying to Sri Navadvipa dharma in various ways,

Narada went to Dwaraka to visit Lord Krsna.

Rukmini Nath, Krsna

became very happy to see Narada and asked him form where he had come.643-647

Narada replied, coming from Navadvipa, and kept his mouth shut.

Krsna at once realised the mind of his devotees and took the form of

Gaura. Observing Nadiacandra, narada impatiently began to weep. At

once Prabhu took th form of Syamananda Krsna.
The saint kept this

valuable jewel like gaura Krsna image in his mind privately. Prabhu

being glad to see the effort of Narada, advised him go to Siva in

Kailasha and tell all of them to come to Navadvipa because time has

come near. So don't make dealy." 648-655

Having heard the sweet words of Krsna, Narada took his leave from

there. He hastily reached Kalilasha while singing the praise of gaura

Krsna in his Vina (a musicial instrument) 656-657

Bowing to the feet of Siva, Narada reported to him everything which

made Siva very much emotional. He took Narada in his lap and began

to dance in joy. Narada conveyed the news of

Nadia to everywhere and again came to this place.658-660

Narada began to think in his mind where he should be able to see the sport of Dwaraka here. It seemed to him tht the riches of Dwaraka were all present in Nadia. He could see Sri gauracandra sitting on an ornamental throne whose beauty could even make

kandarpa enchanting.

Narada became overwhelmed to see the beauty of

Prabhu.661-664

Prabhu said sweetly to Narada, "you will see my Prakata lila here within a very short time. I shall keep your wish by delivering people permission.665-666

Then Prabhu disappeared leaving Narada in a perplexed state of mind.

He stayed for sometime in this Narayana Pitha and

then started for a tour programme. As Narada had seen Narayana here, this place became famous as Narayana Pitha.667-670

As the riches of Sri Vaikuntha revealed itself here it came to be known as Vaikunthapura. The king of this place was a very efficient man who manifested the worship of Sri Narayana here. This village had been ruined for some time but again it flourished itself after a few years. An old brahmin scholar used to live here who was a worshipper of Lakshmi narayana. His pure efforts to serve Lakshmi Narayana was beyond any saying.671-675

Some times he used to go to the house of Vallava Misra and privately favoured Vallava Misra very much. As the brahmin

favored Vallava Misra adored his gurudeva. He had been present here when the marriage took place between Prabhu and Lakshmi Vishyamvara dance by addressing lakshmi Vishyamvara as lakshmi

by addressing lakshmi Vishyamvara as lakshmi
Narayana. Tears were
streaming down from his eyes while had had been
dancing in joy.676-

680

Due to the wish of Prabhu, he checked somehow his feelings. He stayed

that night there and then cme to his cottage.

Entering into his poor

cottage he began to weep over the memory of Lakshmi Visvamvara. He

began to think in his mind, "Narayan has taken birth as the son of Sachi

- in the name of Gaura and Lakshmi, the daughter of Vallava Misra is
 - Goddess Lakshmi, the daughter of valalva Misra is Goddess Lakshmi

Herself. So Lakshmi narayana both have manifested themselves in this earth. May a poor and worthless person like me ever get the favor of Prabhu Gaura Candra.681-686

While the brahmin had been eulogising Prabhu, he saw the darshan of

Prabhu and the Vaikuntha Vilasa of PRabhu in his hut. He saw Sri

Gaura Candra sitting on a ornamental throne with Lakshmi by his side.

He saw the beauty of both of them which was beyond any comparsion.

In the meantime Prabhu took the image of Narayana with his four hands which perplexed the brahmin.687-691

The brahmin fell to the feet of Prabhu and Prabhu the lover of his

devotees told him with a smile, "You are my most favorite servant in life

after life and you are the mostsuitable person to observe my desires willbe fulfilled according to my wish."692-694

Saying so, Prabhu placed his feet on the head of the brahmin and disappeare. Since that time the brahmin began to swim in the ocean of the sport of Sri Navadvipa. Sri Ishana pointed out to Srinivasa the actual place of the dwelling hut of the brahmins.

695-697

Prabhu with his followers had done various sports in this Vai Kuntha pura which had become a place of religious importance. Sri Ishana paid his homage to this place and started for Matapura.698-700

Sri Ishana Thakura told Srinivasa that this cillage matapura had been formerly known as Sri Mahatapura.701-702

According to the intention of Sri Krsna. the Pandavas had to live in the forest where different kinds of sports of Prabhu took place. The

- illustrious five Pandavas brothers used to travel in forests after forests
- and citites after cities which had not been visited by the Pandavas. They
 - were taken to be regarded as the cities rejected by the Pandavas.
- According to the Puranas, the Pandavas had killed many demons in
- different countries on their town progamme. While travelling in this
 - way they entered into Gauradesh and hailed in the village Ekchakra in
 - Radha desha. One of the Pandava brothers, Vima became very famous by killing the demonof Ekchakra.703-708

The five Pandavas brothers with Daupadi used to

engage themselves always for the welfare of the people.709

Ekchakra used to remember the memory of Sri Krsna Valarama

privately. Observing its beauty, Yudhisthira, the eldest of hte five

Pandavas bega to think that he had travelled many countries and

villages but had never seen such a beautiful place like Ekchakra. He

understood that this place must be a place of sport of Krsna but he

knew nothing about him as Krsna had never told them anything. When

the night had come to an end, due to the wish of Krsna Yudhistra fell

asleep and dreamt of Lord Balarama who appeared before him and told

him sweetly, "there is a village named Sri Navadvipa within a short

distance from here which is encircled by the famous river Suradhumi

and where in the first half of the Kaliyuga, Krsna will appear in disguise

in the house of a brahmin. Due to this wish his confidants will take

their birth in different places but due to his wish I have to take my birth

here i.e. in this Ekchakra village.710-720

Being astonished the king began to think in his mind that this Ekchakra village seemed to him as the Swetadwipa with beautiful scenaries. At

that very moment he woke up from sleep. He told his brothers about

his dream. From Ekchakra, they came to Navadvipa and halted at this

place. Maharaja Yudhistra thought whether he could see the same here

what he had seen in Ekchakra through his dreams.

While thinking so he

became very perturbed.

721-725

- Due to the wish of Krsna, Yudhistra fell to a little sleep and saw Krsna
- Valarama in his dream. Krsna told Yudhistra with a smile, "this Nadia
- is my birth place. I shall appear here bodily with my associates to
- madden the world with my san kirtana. I shall sport on the bank of the
- Sindhu by taking all of you with me and help you to drink the juice of

the precious love of Vraja.

726-730

Understanding the mind of the king, Krsna took the image of Gaura.

- King Yudhistra forgot his own entity to observe the world maddening
 - beauty of Krsna Valarama, With profuse tears in his eyes, he fell at the
- feet of the two Prabhus. The two Prabhus embraced the king and

pacified him. Then they disappeared. In the

morning the king told all to his brothers and they stayed there for some time.731-736

As Yudhistra was the greatest of all great men in the world, so this place

became known as mahatapura. The five pandava brothers with

Draupadi used to stay here under the shadow of a Panchavata tree and

used to observe the beauty of Navadvipa from here.

There had been a

high hillock named Yudhistra Vedi but all had been punished in time.

The Pandavas had lived here during the period of living incognito. By

the order of Sri Navadvipa Candra, the Pandavas started for Odradesha.737-742

In Utkala, they had lived for somedays near Purusottama Puri. THere had been a beautiful forest where an idol of Sri Madhava lay hidden

under the custody of a demon. Vima killed that deomon by his gada

and rescued the idol. They manifested the worship of Sri Madhava.

They manifested the worship of Sri madhava. Even today fortunate

people kept on worshippin that idol. In this maharapura, Gauracandra

with his followers had revealed many sport. He who once caught sight

of this place, could easily attain devotion to Prabhu. He who could

remain absorbed into the topic of mahatapura could easily remove

miseries of other people. Ishana while remembering the other people.

Ishana while remembering the sport of Gauranga, started from Sri
Mahatapura.

743-750

Rudra Dvipa

- There situated on the east side of the Ganges the village named
- Radupura which was also called by Rudrapura by many persons. Sri
- Ishana Thakur told Srinivasa that this Rudupura formerly known as
- Rudrapur had been a flourishing place but now it became a name only.
- The name Rudrapura came from an incident. Sri Rudra (Siva) became
 - very delighted to know tht Gaura candra would appear in Nadia. He
- with his followers began to sing madly the praise of Gaura carita. He
 - also began to dance madly with various types of musical instruments.
 - The earth began to tremble with his dancing.751-758

Observing the dance of Sri Rudra, the deities began

to shower flowers

- on him. Rudradeva began to tell everyone that now mankind would be
- rescued from miseries. Though Prabhu had not yet taken his bath, yet
- Rudra sang the birth of Prabhu, "now Prabhu must take his birth in
- Nadiia and shall cooly my eyes by seeing the sport of PRabhu's birth."
- So hearing this, the deities in the heaven also began dancing in joy.759762

While singing the praise of Prabhu, Rudra forgot his own entity which

made Prabh Himself very anxious. Prabhu inpercepitvely appeared

- before Rudradeva and pacified him by saying that he would very soon
 - appead in Nadia with his followers to fulfil the intention of Rudradeva.
 - Being pacified Rudradeva became very glad and eulogised Prabhu in

various ways. Sri gaura Sundara embraced Sri Rudradeva and then

disappeared. Sri Rudra deva with his followers took his seat here and

began to sing the praise of Gaura Carita.763-769

For this reason, this place became famous by the name of Rudradqipa.

Sri Rudra helped one to attain devotion to the lotus like feet of Prabhu

in one once caught sight of this place.

770-771

After telling the glorious history of Rudradvipa, Sri Ishana gladly

advanced towards the Velapaukhera village which had been formerly

known as Villyapaksha. Now Ishana started describing the history of

this name. This place had possessed on idol of Panchavaktra Siva.772-

Panchavaktra told them, do not worry, you will get that capacity of

serving Krsna. Within a very few days, Krsna will reveal himself in a brahmin family in Nadia.783-784

"You also will be born at that time. You all will give him much pleasure taking education from him. You all will serve him with his other devotees.785-787

On hearing panchavaktra Mahadeva, they became very delighted and

fell at the feet of Mahadeva. They took their leave and remianed

absored in the thought of the lotus like feet of Krsna. Due tothe wish of

Prabhu, Pnchvaktra disappeared from this place. As the brahmins

worshipped Siva with marmelo leaves for fifteen days, this place became

famous by the name of Villya Paksha. 788-792

Here, Vishyamvara with his followers had performed many sports.

- Describing in this way, Sri Ishana Thakura started towards the direction
- of Variadanga a famous holy place. Sri Ishana told Srinivasa that this
- place had been formerly known as Varadvaja tila. saint Varadwaja from
 - his pilgrimage came to Chakradaha near the Ganges. The name
 - Chakradaha had been changed later as Chakdah from where the saint
- went to Navadvipa. he decided to stay humbly in the forest of this tila
- for worshipping Gauracandra in seclusion. Being pleased with
- Varadwija, Prabhu Gaurahari appeared before him whom the saint
 - eulogised in various ways. Prabhu being satisfied told him to demand

whay he had cherished in his mind. "O my Lord, favor me by enabling to see your sport in Nadia."793-803

Prabhu granted him his prayer and disappered.

Varadwija paid his

omage to Navadvina bhumi and started for his tor

homage to Navadvipa bhumi and started for his toru programmed. As

Varadvija used to live here, this place became known as Varadvaija tila.

Prabhu Gauranga had revealed many sports here. 804-808

Sri Ishana now started for Suvarna-Vihara village with Srinivasa and

narottama and Ramacandra. Ishana told Srinivasa, "look at this village.

It is called Suvarna Vihara. Its former name was also Suvarna Vihara.

Now listen as I will describe the former history of this village."809-811

The king of this country was a very fortunate man
who had great
devotion for Krsna. One of the disciples of Narada
came to the court of
the king. The king welcomed him with great
reverence by bowing at his
feet and by stretching his body at his feet and
offered him a seat. The
king asked him about the number of incarnations of
Pabhu. The person
made the question clear to him. Being pleased with
the king, the person
told him, "Prabhu will revel himself as an
incarnation with yellow
complexion in the Kaliyuga and will perform many
sports in Navadvipa.
He will madden the world with his san kirtan which
is a precious thing
even to Brahma and other Gods. He will give
happiness to his disciples
by his dancing in sankirtana just like Krsna dancing
on the ceremony of
maharasa in Vrindavana. The Providence has

created ths village of Navadvipa for enjoying the sport of Prabhu. The real history of

Navadvipahana is beyond the realisation of ordinary people. Only he can realise it who has got the favor of Prabhu's associates.812-821

In this way that person favored the king in various ways and then took

his leave. The king began to think in his mind. "Fie to this human life

and fie to my own life. Being absorbed in material things all the time I

fail to make any ascetic association. After a long time I get the favor of

an ascetic and now I come to know that Nadia will become a dhama of

Prabhu." Having judged himself in this way the king became ecstatic in love. 822-826

He began to weep by looking at Navadvipa and repeatedly paid his homage at that place.827

He prayed to Navadvipadhana, "please do me the favor by which I can take my birth in Navadvipa at that time." At once he saw an oracle from the sky telling him, "let your desire be successful." 828-829

Though the king became full of joy at this, yet he could not keep his patience.830

The great lover of devotees Prabhu Visvambara Rai showed the king in a dream the sport of himself surrounded by musicial instruments.

Prabhu had been dancing in the middle of his devotees just like the moon. That time Prabhu took the image of Syama Krsna. Again

Prabhu took the form of the complexion of Gaura. The king became

very puzzled on seeing the Suvarna Vigraha in the middle of the

devotees singing sankirtana. Before getting the answer, his dream

broke. When he came to his senses he began to meditate on the sport

of Suvarna Vigraha. for the reason this place came to be known as

Suvarna Vigraha dancing in sankirtana. Some said that they had never

seen in their life such beautiful color or complexion. They also had

never seen in their life such a beautiful spot. One who once saw this

village, could absorb in the sports of Sri Gauranga.831-844

From there Ishana went to the house of Misra in Mayapura. Mayapura was a very beautiful place which was the soothing

relef to the eyes of
mankind. It was beyond the reach of anybody to
realise the glory of
Mayapur. Even Brahma and other Gods remained
always concerned
about this place. Ishana with Srinivasa, Narottama
and Ramacandra
came to the house of Misra in the village of
mayapur. While entering
into Misra's house, Ishana became very emotional
over the former

memory of PRabhu. They stood at one side of the house and began to

look at the beauty of the house. He told Srinivasa that this house of

Misra was the Mahayaga pitta. This house had increased the elegance

of the sport of Prabhu which had been beyond the realisation of others.

Upendra nandana Misravana with his wife Sachi used to worship Visny

all the time. Everyone would appreciate the devotional efforts of

Jagannatha Misra and Saci. Sri Nilambara
Chakravarty gave in
marriage his daughter Saci to Jagannatha Misra. Sri
Saci gradually gave
birth to eight daughters and a son named Visnurupa
whose qualities
were beyond any description.
845-858

In Sri Krsna Caitany Carita - First chapter.

Henceforth, Sri Gauradeva
who was an expert in scriptures and a great scholar
also, gave him the
name of Sri Pundara Misra. One day, the broad
minded, virteous and
great Kulina Smimat Nilamvara Chakravarty gave
in marriage his
daughter Sri Sacidevi to Sri Pundara Misra. Sri

daughter Sri Sacidevi to Sri Pundara Misra. Sri Pundara Misra was very nappy to get her as a wife. He began to prosper i

happy to get her as a wife. He began to prosper in all spheres of life

since then. He took a great effort in increasing his

devotional

prosperity such as nursing guests, customs like Shanti Sasrayana Saucha

etc. Due to all these good activites, within a short while he obtained

eight daughters, but unfortunately they died one after another. Sri Saci

devi being very grief stricken, took refuge at the lotus feet of Sri Hari.

Even Sri Misra for the desire of getting a son perfromed a ritual called

Pitriyangya. Just like a poor man became happy on receiving riches so

also Sri Pundara to get a diety like son. He gave the son the name

Visvarupa. After a time Visvarupa became a scholar in the Vedas,

Naya Shastra and Vakti yoga etc. Visvarupa was a very calm and queit

natured, kind hearted and versatile genius and he never though of

material gains. On the contrary he used to absorb in meditation of Sri

Hari and used to read Sri Madvagvaita all the time. 859-868

O my dear Srinivasa, who can understand what is lying hidden in the mind of Visvyarupa?869

Sri Advaita Acarya became very happy in his mind as Prabhu would soon appear in Navadvipa.870

He used to worship Prabhu with water of the ganges, Tulsi and sandal paste flowers with an ecstatic roar.871

Being attracted by the roar Prabhu took his form in the womb of

mother Saci. Saci devi and Jaganntha became very happy while Prabhu

Gaura candra delightfully began to grow up in his mother's womb.872-

Six months had gine in counting that Prabhu kept on growing in his

mother's womb. One day suddenly Sri Advaita came to visit the house

of Jagannatha Misra and began to worship the womb of Sri Saic with

sandal paste and perfumes. Then he performed the act of going round

Saci devi and went to his own house. Here Sri Saci and Jagannatha

becamee very perplexed by his behavior.874-876

Even Brahma and other Gods used to worship Saci and Prabhu in the

womb of his mother looked at all in great fun. He lived in his mother's

womb for thirteen months. What a transcendental sport of his it was.877-878

In Sri Krsna Caitanya Caritamrta (2nd. chapter, 24th sloka)

Gradually the thirteen months of Prabhu's living in the womb had gone.

Then came the most auspicious moment of the month of falguna and the end of the fourteenth month for which the whole world had been waiting.879

It was the most auspicious moment of Falguni
Nakshatra and Falguni
Purnima in the Saka ere of fourteen hundred and seven. At the
auspicious moment of the lunar eclipse
Visvambhara took his birth in
the house of Misra. Everyone present at that time became mad in joy to
see the beauty of the new born baby of Jaganantha
Misra.880-882

In Sri Krsna Caitanya Carita (1st chapter)
Srimad Jaganantha Misra became very glad to get
Sri Gaura Sundara as

his son whose eyes bould be compared to the
blooming lotuses, whose
face was as beautiful as the bright full moon, whose
complexion was as

bright as gaura i.e. golden and the glow of hose body decorated by

ornaments could destroy the utter darkness of hte whole surface of the universe.883

"O my dear Srinivasa, Prabhu on the pretext of the lunar eclipse makes

the people pick a name. People begin to assemble in crowds in different

places and to sing kirtanas with delightful hearts.

THose who never say

Krsna nama, even they begin to take Krsna nama at that time of thier

bathing in the Ganga. Apart from the Hindus, the Yavanasa also begin

to take Krsna nama. In this way the son of Saci takes the pleasure of

delivering mankind from damnation. Prabhu who is

a lover of san kirtana even takes his birth in the midst of sankirtana. You know well tht san kirtna is a glorious thing in the world.884-888

In Sri Padyvali dhirta - Pravasa Khanda Vachaman:
Glory to Sri Krsna sankirtana who is the cleanser of the mirror like
mind, the extingusher of the great forest fire like
this material world,
the distributor of moonlight like well being of
people, the life of
Vidyadevi, the augmentor of the ocean of
happiness, the server of
nectar and the soother of all miseries.
889

"Those who hear Sri nama kirtana, may become happy to the fullest extent. Who can tell what golry lies in san kirtana.890

Sri Caitanya Carita (1st chapter) says -Even many religious rituals and Yangya etc. have no match to Sri

Hariguma Kirtana whether it may be sung for a little time.891

The news of the birth of Prabhu spread all over the places which made the virteous people become very impatient to see him.892

The people in millions even the deities used to take to their heels to the house of Misra where the ocean of happiness began to overflow its limits.893

In a song - Raga Vasanta The people used to cheer Jay jay in Nadia, because Gora chand is born in the womb of Saci.

In the Makshatra Fulgini Tithi of Fulgun Purnima

Gora Dwijamoni is born in an auspicious moment. Extinguishing the darkness of despair rises the full moon of Nadia.

In Dwapana, as Krsna destroyed the demons
So in Kaliyuga, even from the mother's womb.
Goracand delivers the manking.
Vasudeva Ghosa sings the song in the hope of

getting the gracious feet of Prabhu.895-900

In another song (Vasantray)
Appears Sri Gaura Candra
increasing the happiness of the universe.
Whose beauty can destroy the pride of Madana
Smiles to hear his own kirtana.
His face with beautiful eyes shows the mark of royal

Dhyaja vajra marks are under his feet.
Whose beautiful body maddens the people.
All misfortunes and riches come in the way.
Vrndavana dasa sings the praise of Sri Caitanya -

grace.

Nityananda. 901-906

On the auspicious moment of Fulguni Purnima, Saci gave birth to her son and looked at his face. She thoguht of many things in her mind but could not touch his body which looked like golden butter to her. She toldher husband, Sri misra about the birth of a son and took her baby carefully in her lap.907-909

The great brahmin Jaganantha became very happy as if floating in the ocean of happiness took to his heels to see his baby. He became ecstatic to see the moon like face of his son. He called everybody including his

own favorite frineds to perform social customs for the well being of his

son. All the people present there admired the fortune of the baby's

parents. Everyone became very happy even the animals, birds and trees were full of joy. Narahari said that Gauracandra had extingushed the darkness of miseries of the universe.910-916

The songs composed by Narahari in different ragas mainly dealt with the birth of Srigaura Candra, the happiness of he people of Nadia and even the whole universe and the deithies of the Heaven, the beauty of Gaurahari and the fortune of Saci and Jagannatha Misra. Actually the whole incident of hte birth of Gauracanda.

917-942

O my dear Srinivasa, what more shall I say about the episode of hte birth of Prabhu. In the meantime Nilamvara Cakravarty began to count days in great hope. On the eight day of Prabhu's birth there took the
ceremony of distributing eight kalai among the
children. The deities
also enjoyed this sport of Prabhu from heaven. In
this way Prabhu
completed one month of his being born.943-945

At the time of Visvamvara's first time of standing up and walking, the ladies performed many peculiar customs. One day Visvamvara on the pretext of crying, amde the people chant "Haribol."946-948

In this way there were many wonderful sports and Visvambhara was soon four months old. Visvambhara's mother had one day gone

somewhere leaving the baby alone in the room. The baby upset the

whole room but when she returned she found the baby lying in his bed

and she wondered as to who had created all this

havoc.949-952

When the baby grew to be six months old, they performed the ceremony of Annprasana. After it took place the ceremony of nama Krana.

Though the boy had been given the name nimai
Visvambhara, yet he
was called by many different names later. The
people of Nadia got
great pleasure at the ceremony of Annaprasana.953955

Narahari in a song in Raga Kamoda had described the same ceremony of Prabhu.956-959

Saci devi was delighted to see all the people enjoying the ceremony of Annaprasana. Mother Saci devi used to put collyrium in the eyes of her son and the ladies who had been sitting around took

great pleasure in giving the milk of their breast to Nimai. 960-962

Nimai's mother used to sing songs while putting him to sleep. Who can

describe the efforts of Sri Saci Devi as to all that she did to please her

son. Gradually Prabhu began to crawl in compound of the house, the

beauty of which was beyond description.963-965

In a song of Vasudeva Ghosa The beauty of Goracandra while crawling in the
compound of the house

could not be described by a single mouth. He had been looking very

beautiful as saliva rolled down from his mouth and ripe marmelo like

lips. His hands were docorated with armlets, his legs decorated by

scalloped bangled and a locket of tiger nail hanged from his neck.

There was a beautiful golden chain on the beautiful head.966-969

In a song of narahari dasa in aga Turi the same description had been made i.e. the crawling beauty of Prabhu gaurahari.970-979

The mother of Nimai, took her son on her lap and told him to utter the names by pointing out his own nose, eyes, mouth etc. On listening to his mother the boy became very enthuiastic and pointed out everything with his finger. One day while crawling in the compound he gave much pleasure to a anake by lying on the body of the rolled snake. Everyone became so afraid that they cried out in fear but it has been the favor of Prabhu to Ananta deva (snake).980-983

Here Sri Visvarupa took Visvambhara in his lap and cleaned his body of

the dust. Prabhu showed many sports of his childhood while crawling in

the compound of his house. There were many more beautiful sports

that he showed when he benan to walk for the first time. The touch of

his beautiful legs could destroy the miseries and agonies of the world.

The glow of hs body could attract the hearts of all.985-987

The book Sri Krsna Caitanya Carita the same description had been quoted.988

Who could know the real glory of this compound of the house where

Prabhu walked for the first time.989

In the songs of Narahari -Saci Thakurani taught Gauracandra to walk by

holding the fingers of
her son. Gora candra used to fall on the ground
sometime when he had
been trying to walk alone. Saci at once took her son
on her lap and
kissed his cheeks. Goracandra used to move his
beautiful legs while he
had been caught in his mother's lap and with the
moving of his legs, the
nupura in his feet began to ring sweetly. Sometimes
he used to suck his
mother's breast for milk. Narahari became
overwhelmed to describe the
beauty of Prabhu in this stage. The ladies of Nadia
used to come to see
Gaurahari everyday in the early morning. They
could not control
themselves from coming to the house of Saci to see
Nimai while leaving
their own sons uncared for in their houses. They
somehow managed to
spend the night in thier own houses and in the

morning would rush to the house of Nimai with many items of food for him. They were always eager to have Nimai on their laps.990-1003

This particular place had become gratifed with the dancing of Nimai during which the ladies used to do the act of clapping their hands.1004

In a song Narahari described -The ladies of Navadvipa would ask Nimai to dance giving him their

word that they would offer Kshira, Sara and Nani after his dancing.

They began to clap their hands with the dance of Nimai. Gora looked at

the face of his mother and began to smile sweetly.

The smile which

could make the whole universe forget its own entity. While dancing the

nupuras in the feet of Gora used to ring sweetly. His mother had been

looking at the moon like face of her son with a delightful heart.10051013

Saci by holding her son to her bosom used to request him that he should not go anywhere but stay in his own house. Other boys should come to

him to play with him but he would not go to play with them. She

advised him to tell everybody that his father had forbidden to go

anywhere. She said to herself that her anxieties could only be

understood by Narahari that how she had to remian anxious for her

restless son while he was out of the house. 1014-1017

In this place, Visvambhara used to smear dust on all over his body seeing which his mother used to repent in mock

anger. Nimai one day
ate some soil instead of sweets given to him by his
mother. On day in
this room, Saci mata would tell her son tales from
the Puranas to help
him sleep.1018-1020

Visvambhara used to roar in every word of the tales and his mother gladly kept on telling him stories.1021

O my dear son, Visvamvara, Krsna went to Mathura first and then went to the court of Kamsa to kill him.1022

He for a long time wresteled with Kamsa and then knocked him down from the dias and killed him.1023

While listening to this Prabhu being very angry roared and said again and again, "I shall kill the rest of the followers of Kamsa."1024

On another day, while sleeping Prabhu began to address Siva, Brahma and other Gods in his dream. O Siva, Brahma, do not think anymore, I shall soon deliver the human beings and madden them in san kirtana.1025-1026

Hearing Visvambhara talking in his dreams, his mother became very much afraid.1027

O my dear Srinivasa, Visvambhara in his childhood had done various types of sports.1028

One day in this room, Sacimata with her son
Visvambhara used to take
rest for sometime. Suddenly some deities in crowds
came to this
place.1029

Sacimata became afraid to see the deities having four and five mouths.1030

Here in this room, father Jaganatha had been lying here on his bed and Sacimata sent her son to him.1031

On some days the parents of the boy used to hear singing of nupuras which used to make them very astonished.1032

In the morning they would quickly perform some holy rituals in their house in fear of some transcendental occurances in their house.1033

Here all the children used to dance beautifully taking Visvambhara in the middle of them.1034

In some songs by Vasudeva Ghosa and Narahari the

description of the	
dancing of Prabhu could be found	١.

- Visvambara like a doll of gold used to dance in the compound of hs
- house with many boys all around him. The ringing of nupanas on their
 - feet seemed to be a soothing relief to the ears of Nimai's parents and
- others present there. Sometimes visvambhara Rai out of fun used to
- hide at the back of his mother. At times he would dance like the
- Khajana bird by holding the border of her dress of his mother. The

beauty of the boy used to madden the world.

Sometimes the boy with

- his friends used to dance clapping their hands and chanting Haribol.
 - The beauty of them at that time was beyond the capacity of describing
 - by the poet himself. Sometimes Sacimata used to decorate her son just

like Krsna and when Nimai used to start dancing everyone present there would forget their own entity.1035-1056

Here in this place, the son of Saci used to play by holding the border of the loin cloth of his mother. When the boy used to go out to play, he used to play in all sorts of dirty places.

1057-1058

Standing in this place, Sachimata used to call her son forbidding him to play there. In reply to this, what the boy had said to his mother increased the astonishment of his mother.1059-1060

The boy used to play a sort of a sport of throwing stones in the Ganges while his mother used to call him loudly. He being angry used to scatter all the useful things in the room.1061-1062

Sacidevi took Nimai in her lapa and tried to pacify him in various ways.

But Nimai did not listen to her and coming down from her lap, he ran

away from there. Mother Saci used to follow him with a stick in her hand. 1063-1064

The viewers of this incident began to say that the behavior of Saci was just like that of Mother Yasoda.1065

Visvamvara by sitting on dirth clay used to smear clay all over his body and his mother used to rebuke him not todo this and atonce go to the river to make himself clean by washing. 1066-67

Nimai became very angry and began to show a piece of stone to his mother to make her afraid. When his mother was

about to faint, Nimai hastily brought a coconut for her.1068-69

One Day Nimai brought a puppy and put it on a wooden seat inside the room. Sacimata by tricks set it free which made Nimai so angry that he began to tell abusive words to his mother while crying bitterly. Sacimata tried her best to pacify her son.

1070-1072

Here in this place, Sacimata one day used to take a plate full of gifts and go to worship Godedess Sasthi under a banian tree.

Visvambara ate all the fruits and sweets from the plate by not caring for his mother. His mother took the feet of an old lady by her hands and pepented for the actions of her son. She prayed to everyone for the

wellbeing of her son

as he had done a most unholy deed. 1073-1075

All the ladies took him in their laps one by one and taught him many things.1076

Oh Srinavasa, now listen to me how Prabhu had done favor to two thieves.1077

The two thieves had decided to steal the ornaments from the body of

Visvamvara. They decived and took the boy with them. What a mistake

they made! The deceived a boy like Nimai who himself could charm the

entire world. So they kept on travelling in Nadia but did not get any

way to flee. They put down the boy on the road and flew away in despair.1079-1080

The activities of Nimai sundara who was a very

restless type of boy were beyond any ujnderstanding. Sometimes he used to tease other boys and

forced them crying. Sometimes he used to break all the clay containers

of Khira milk, etc. of his neighbors. All the ladies of Nadia like the

Gopinis of Vraja used to complain to Sacimata just like Mother Yasoda.1081-1083

Oh my dear Srivivas, in this city of Nadia, no guests used to return

emptyhanded from the doors of Misra's house. Whether they were

brahmins or sannyasis or others, they always used to be well treated by the Misra family.1084-1085

The visit of a Tairthika brahmina to the house of Misra and his darshana of Sri Gaura Sundara , an image having 8

hands

One day a Tairthika brahmina who was a very celestially spiritual and suddhyachari person came to the house of Misra. He was a versatile genius and worshipped Gopal through a six word mantra. The idol of Valagopala and Salagrama sila were his neck ornaments and he used to make Krsnanama all the time. Sri Misra most gladly welcomed him and offered him a nice room to stay. Suddenly the brahmin came across Nimai and could not turn his eyes from him. He began tothink that he had never seen such a boy anywhere.1086-1091

Prabhu smiled a little at the brahmin and went out to play with other boys.1092

the brahmin said nothing to Misra but was glad to

see Misra's sincere
efforts to serve him. Misra helped the brahmin with
utmost care to
cook for himself. Near about evening the cooking

cook for himself. Near about evening, the cooking of the brahmin

became completed. the brahmin at first offeredc the cooked food to his

Lord Krsna and began meditation. In the meantime there came

Visvambara who was the God himself. Being very glad, he began to ea

one mouthful of the offered food. The breahmin seeing that began to

cry in despair. Misra became so angry that he was about to stgrike his

son and the brahmin held his hands just to pacify him. Being requested

by Visvarupa, the brahmin cooked again and Visvamvara also ate that.

So thrice Prabhu, the lover of his devotees, at the food prepared by the

brahmin and favored him to an extent the brahmin could not

realize.1093-1100

S and had been

playing flute by his other two hands. he had been looking beautiful in

many ornaments and his look seemed to be maddening the whole world.

The brahmin also saw the Yamuna river, its beach, Vrindavana where

cows, Gopas and Gopinis used to roam. the brahmin lost his entity and

- fell to the lotus feet of Prabhu and began to wet them by his tears.
- Sacinandana who was the ocean of love and mercy informed himn of his
 - Nadia sports and embraced the brahmin. Prabhu forbade him to tell
- anybody what he had seen just now. The brahmin stayed at Nadia in
- hiding and kept on enujoying the sport of Prabhu.

 That's why this place
 became very famous.1101-1111
- Prabhu's favor to Jagadisa and Hiranya Govardhana on the pretext of wishing to eat rice on the day of the new moon
- On the day of the new moon, Jagadisha and Hiranya Govardhana
 - prepared many items of food for Sir Visnu. The brahmins Jagadisha
 - and Hiranya Govardhana prepared many items of food for Sri Vaisnu.
 - The brahmins Jagadisha and Hiranya heard that

Visvamvara wanted to eat that rice.1112-1113

Look at that house where Jagadisha and Hiranya used to live who had a very good relations with Jaganatha Misra.1115

Many childish activities of Nimai

What shall I say about the childish activities of Nimai. He used to be very disturbed if he could not get all the things what he wanted to have.1116

Here while looking at the sky, Niami used to claim the moon from his mother. Looking at the flyinjg bird, he invariably used to claim it from his mother and used to cry for it.1117-1118

All the girls used to complain against Nimai to

Sacidevi. All the virtuous brahmins used to complain against Nimai to his father.11191120

Sri Sacidevi one day ordered Nimai to quickly call
Visvarupa. Visvarupa
was then at the house of Advaita. Nimai went there
and told his elder
brother, 'Come on brother, mother is calling you to
eat' and holding the
border of his brother's loincloth, he came to his

house. 1121-1123

Ishana said, "I atonce arranged two seats for them and the two brothers took their seats to eat. Oh Srinivasa, I cannot say any more about that incident because my voice has become choked."

1124-1125

Sacimata had tried to make Nimai understand that what he had done

was not fair. Sri Murari Gupta in Nadia was a saintly man wand everyone adored him. Saci told her son, "You should not touch the plate of rice of Sri Murari before he has eaten it. For this everyone will criticize you, my dear son."1126-1128

He is a wise man and that's why he does not rebuke you. Please do not do it again.1129

The beginning of Nimai's education

On an auspicious day, Sri Misra gave a chalk in the hand of his son for

beginning his studies and writing. he at first wrote the Bengali alphabet

and asked his son to write them. Nimai used to sit with folded legs and write all of them.1130-1131

having finished his writing, Nimai chand used to utter the alphabets sweetly which made his father very glad. During his boyhood, Prabhu always used to absorb in his study and used to become very restless if he did not have anything to write.

1132-1133

He gradually became very advanced in writing seeing which everyone became very delightful. Sri Jaganatha Misra took the great pleasure in educating Visvamvara. he used to opoen a book before Nimai which he used to accept very eagerly and to remain absorbed in it. By standing at this place Visvamvara RAi told his mother to maintain the day of the new moon (Ekadasi). Sacidevi became very glad and took the effort of maintaining the day of the new moon (Ekadasi

vrata).1134-1138

Jagannatha Misra decided to give marriage to Visvarupa but Visvarupa had realized already that as this material world was not eternal and there was no use to be in this world as an ordinary person, he decided to be an ascetic. He left the house forever for Lord Krsna and took the title of Sri Samkaranya. he first of all went for a pilgrimage. Visvarupa who was a part of Valadeva Himself was a beauatiful boy of sixteen when he left the house.1139-1142

In Sri Krsna Ciatanya Charita (1st chapter) Vaidya Murari took the pleasure of singing the praise of Visvarupa who was a part of Sri Valadeva.1143

AT the age of sixteen Visvarupa obtained the post

of an Acarya who
was an attentive listener of the episodes relating to
God, a man of pure,
broad and vituous mind Raing a man of dayout

broad and vituous mind. Being a man of devout worship at the lotus

feet of Sri Nrsimhadeva and being of versatile genius and always merry,

a man never perturbed in mind, a man always clam and quiet, Sri

Visvarupa had no attraction for material world. 1144

Here due to the separation of his elder brother, Visvamvara began to

weep miserably. Sachi and Jagannatha Misra also began to cry so

mieraably that moved everyubody present there.

They began to take the

name of Visvarupa repeatedly and to cry loudly.

There arose a vewry

painful scene in the house of Misra. Everyone tried to console Saci and

Jagannatha and due to the wish of Prabhu they somehow controlled

their sorrow.1145-1149

One day Prabhu told his parents that it was a very good sign of having taken the life of an ascetic by Visvarupa becdqause he would deliver his paternal and maternal dynasties from any sort of damnation and sin. he consoled his parents that he would look after then.

On hearning the, his parents became so happy that they took their son to their bosoms and kissed his cheeks.

1150-1152

Oh my dear Srinavasa, the sorrow caused by the asceticism of Visvarupa gradually became cooled down in time.1153

Ceremonies of Chura-karana and Yangya Sutra dharana by Prabhu Sri Saci devi told her husband Misra Purandara that the time had come for performing the ceremony of Churakarana of Visvamvara. According to the customs of the Vedas, they arranged for the ceremony on an asupicious day.1154-1155

In a song of Narahari in Raga Dhanashi:
What a happy time All the people are coming
To the beautiful house of Saci
The Churakarana of Nimai Is pleasing the hearts of all

Held at an auspicious moment
Decorated with ornaments They placed
Visvamvara

On a celestial seat
The Vedic rites And social customs
Have been followed by Sri Misra
Then comes the barber Who has done the
Act of piercing the ears of Nimai
The ladies began to cheer Along with them people
chant

The universe becomes full of joy The brahmin begins to cite Vedas The chroniclers describe

The dancers dance and instruments play What a beautiful scene1156-1159

The barber became astonished to see the hole in the ear of Prabhu

which had already been pierced. But he told no one about this.

1160-1161

Narahari in another song has described the same beautiful scene on this occassion.1162-1166

Look Sri Nivasa, it is this place where Nimai used to play with his

friends and the ladies used to enjoy their playing by standing at that

place. Obne day Sri Misra decided to perform the occassion of the

Yangya Sutra dharana of his son. he settled an auspicious date with the help of his neighbors. the house of Misra became full of joy and

happiness again. Everyone in Nadia came to know about holding this festival.1167-1173

All the neighbors of the Misra family used to carry many gifts and items

of food to the house of Misra. Misra being very happy offered the

sacred thread by following the Vaidic rituals to his son Gorachandra

who had been lookikng very beautiful in red loincloth, with a celestial

danda in his hand and a cloth bag hanging on one shoulder. When

Prabhu began the act of alms tgaking from the women, even the

demigodesses used to mingle themselves with the ordinary women and

took pleasure in giving alms to Gorachandra. The

brahmins began to cite from the Vedas and the chroniclers began to sing songs describing the whole event.1174-1178

The two songs of Narahari had discribed the same event.

1179-1196

Oh my dear Sri Nivasa, Prabhu Visvamvara became very eager to learn

his studies. Having realised the mind of his son, Purandara Misra took

him to Gangadasa Pandit and dedicated his son to the feet of the

pandit. Pandit began to educate Nimai in Vyakarana which Nimai

completed within a very short time. Here in this place, one day Prabhu

Gaurachandra took a betel leaf for chewing. While chewing it suddenly

he lost his sense. His parents hastily helped him to

come to

consciousness with utmost care. Having contgrolled himself, Prabvhu

told many things relating to the ascetic life of Visvarupa. One day in

this room, Jagannatha Misra had dreamt a dream in which he had been

with Visvamvara in an ascetical dress. When he woke up in the morning

he became so bewildered that he atonce began to pray to his Lord. He

told his wife Sacidevi that most probably they would Visvamvara also.

Saci tgried to console her husband that he should not be anxious

because Nimai would go no where. In her opinion Nimai who had no

other attrractions than readiang and who had great love for his parents

would go nowhere leaving them here. But all went in vain because

Misra could not pacify his own mind and became over-sanguine that

Nimai woujld not stay at home. 1197-1210

Continuation of Bhaktiratnakara Chapter 12

Worldly disappearance of Jagannatha Misra

While thinking too much about the future of his son Sri Misra suddenly

became very ill and died within a few days. There was no language to

express the grief of Saci and her son. They began to cry loudly by falling

on the ground and cried with all the other neighbors of Sri Misra. By

the wish of Prabhu, the neighbors somehow pacified Saci and her son.

Visvamvara consoled his mother in various ways who now could not

leave her son even for a single moment. Who could understand what

was lying dorment in the mind of the Lord? One

day he demanded some flower garlands from his mother and wished to go to the Ganga

for a bath. As his mother had been a little late in giving the garland to

him, he became so angry that he broke all the valuable things in the

room. Then he lay down in the compound of the house and fell asleep.

After a long time having seen her son awake from sleep, she came to

him and got him up by cleaning the dust from his body. Then she gave

him flower garlands and Nimai gladly went to the Ganga to take his bath.1211-1222

One day Saci told her son that there was not a single rice grain to eat.

On hearing his mother Prabhu gladly brought a piece of gold secretely.

Saci was astonished to get the gold but could not understand her

son.1223-1225

Mangalacarana of the marriage ceremony of Nimai

Now Sacimata began to think of the marriage of her son. Nimai now

had crossed his boyhood and entered in his adolescent period.

Observing the growing beauty of Nimaichandra everyone became

enchanted. To make his mother happy, Prabhu kdecided to marrty.

While thinking about scriptural points in his mind on his way towards

the Ganga he came across lakshmidevi who later became his wife.1226-

1231

Narahari in a song has described the meeting of the two hearts RagaKamoda:

The duaghter of Vallava Sweet natured Lakshmi
Being encircled by her confidantes
For taking her bath was going to the Ganga
While looking here and there
Suddenly saw Gaurangacandra Standing a distance
away

And was overwhelmed with desire
Observing his beauty Which seemed tobe
nectarean

She could not control her mind Gaura Gunamani Identifying his own beloved Glanced at her

Saw her beautiful gold complection Her beautiful figure

Took her at once in his mind
Both of them glanced At each other's faces
No one else understood it
Narahari saw it And being satisfied
Took pleasure in writing it1232-1235

Gaurahari told me that he would fulfil my desire, whatever desire I have in my mind.1236

Vanamali Acarya	one day	came to	visit S	Saci	and
tol	d her abo	out the			

marriage of Nimai. Due to his initiative, the marriage of Nimai with

Laksmi, the daughter of Vallavacarya, was settled.
Nimai heard his

mother talking about his marriage but he showed to be busy in some

work as if he had heard nothern. Saci hastily arranged for the things

necessary for the marriage ceremony and fixed an auspicious date for it.

The inhabitants of Navadvipa came to know about the marriage of

Nimai and became very glad. How could the people know that due to

the wish of Prabhu everything had been prearranged? However, they

were so glad that they took to their heels to the house of Nimai and

asked his mother every detail of the marriage. They

began to come to the Misra house with many gifts, flowers, garlands,. Many singers,

dancers and instrumentalists came to the house of Saci to participate in

the marriage ceremony. Many poor people in crowds used to assemble

in the house of Saci in the hope of getting many things to eat.1237-1252

The Adhivasa ceremony before marriage

The newly wed girls of Navadvipa began to tell one another that they

were the fortunate ones because they could witness such a beautiful

marriage ceremony. Solme of them said, "Vallabha Acarya and his wife

Siviti must have done some good deeds in their previous life and as a

result they were able to get such a son-in-law in their present life."

Someone else said," laksmi was a very fortunate girl

as she was about to
get such a husband who was as beautiful as
Madana." Someone said, "It
was very good of Vanamali to arrange this marriage.
But please hurry
up and complete your dress and makeup and let us
go to the house of

Saci because the function of Adhivasa will begin today."1253-1256

All the girls of Nadia in beautiful dresses and ornaments began to assemble in the house of Saci. They became veryt eager to see

Gorachandra in the dress of a bridegroom. They brought many flower

garlands for Nimai. When they reached the house of Nimai they first of

all bowed to the feet of Sacimata who highly and cordially welcomed them. 1257-1260

The compound of Saci became full of decorated girls and women of

Nadia who in beautiful dresses and ornaments seemed to lighten the

whole surroundings of the house. The brahmins began citing slokas

from the Vedas. All the ladies offered flower garlands to Gorachanda

who had been looking very beautiful in them. The ladies offered sandal

paste and perfumes to Nimai. After the completion of the Adhivasa

ceremony, Sri Vallava carya returned to his own house. Saci also

performed many customs which could only be done by the ladies. The

singers began to sing, the dancers began to dance and the

instrumentalists began to play their musical instruments.1261-1262

On the other side, in the house of Vallava Acarya the ceremony of

Adhivasa of La	aksmi also to	ook place.	The mother
	used to dr	ess up	

Laksmi and used to decorate her with ornaments. She helped her

daughter sit on a celestial throne in the compound of the house. All the

ladies of that place even the demigods incognito began to assemble in

the house of Vallava Acarya to observe the beauty of Laskmi and also to

participate in the ceremony. There were sweet sounds of conch, bell

and other mussical instruments which filled the atmosphere of that place with great pleasures.1273-1276

the night of Adhivasa ceremony was over and all the ladies in the house

of Nimai became byusy in arranging everything for the marriage. The

brahmins helped Nimai to perform the various Hindu customs of

marriage. There had been a big cvrowd in the house of Saci. There had

been sweet sounds of various musical instruments.
the singers began to

sing sweet songs. the women were making a sound by moving their

tongues rapidly within their mouths in order to give cordial reception to Nimai.1277-1282

Now the ladies became prepared to go to a nearby pond for performing

the custom of bringing holy water in some celestial containers. What a

beautiful scene was that that the ladies in a row with beautiful painted

containers on their waists had been going to bring holy water. While

they were walking the nupurs on their feet used to ring sweetly.1283-

1286

The ladies now bathed Nimai by that holy water.

They on the prtext of smearing oil on the curly hair of Nimai would pat his head. Some of

them used to smear tumeric paste on the body of Nimai which seemed

to lose its yellowness whicle smeared on his bright yellow colored skin.

Somebody sprayed perfume on his body which seemed to lose its

effectiveness due to the original scent of Prabhu's body.1287-1292

Now the friends of Visvamvara began to give Nimai the make up of a

bride groom. They used to smear sandalpaste and perfumes on the

body of Goracandra. They painted dots of sandalpaste on his forehead.

They decorated his beautiful curly hair with flowers and garlands and

put ornaments all over his body. they put a flower garland round his

beautiful neck. they put golden chain round his beautifully thin waist.

Last of all they gave a silky red dhoti to him to wear.1293-1300

After completing the makeup, the friends of Nimai gave a mirro in

hishand which was also a social custom of a Hindu marriage. How

beautiful he looked as a bridegroom. Apart from the human beings

even the demigods could not turn their eyes from him. Saci at the time

of starting for the house of the bride, performed many customs with the

help of other ladies. Nimai after bowing to the feet of his mother

started for the house of the bride.1301-1308

The marriage of Niami

Narahari in two songs has described the above mentioned incidents of

Nimai's starting for	the house of 1	the bride.	1309-1316
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In the house of Vallava there arose a cheer of joy as soon as the

marriage party readhed there. Being very delighted, Vallava performed

all the social customs of Hindu marriage.

Visvamvara gladly stood up

on a wooden seat. His beauty at that time seemed to madden everyone

and the glow of his bodily complexion seemed to lighten all the

directions of the universe. His beautiful moon-like face seemed to

shower nectar when he smiled. When he looked at anyone he could not

control his emoltion. His beautiful ears with earrings and his beautiful

curly hair seemed to make one forget his own existence. His sandal

paste smeared forehead seemed to put Madan to shame. the mother of

the bride and other ladies came to get him from the
wooden while they
ululated and made other holy etterances. They
gegan to
circumambulate him sever times sith seven lamps in
their hands. They
took the bridegroom inside the room. Vallava
brought his daughter and
for offering her hands to the hands of Nimai, he
helped his daughter to
sit on a celestial wooden seat. The bride also had
been looking very
beautiful in valluable silk dresses and ornaments.
Vallaba offered his
daughter to the son of Saci. the brahmins kept on
citing Vedas and the
ladies kept on ululating throughout the ceremony.
There were
beautifrul sounds of instruments such as conch,
bells, etc. Even the
demigods could not control their desire to throw
flowers on the bride
and bridegroom while hiding themselves in the sky.

Another song in Raga Bupali:

After the customs of the marriage had been over, Gora Gunamani with

his bride entered into qa room which was called Vasaraghara where the

ladies used to make many tyupes of jokes with the bridegroom. some of

them gave him pieces of betel leaf and told him to put it in the mouth of

Laksmi. Some gave betel leaf directly in his mouth. some, in the hope

of touching the beautiful hair of Gora, used to dishevel the hair.

someone used to place Laksmi on the lap of Gora and look at them with great pleasure.1337-1340

Another song in Raga Tori:
On the day after the marriage, in the morning, in the house of Vallava,

everyone became very happy to see the newly wed couple. Everyone

admired the fortune of the wife of Vallava for having such a son-in-law.

Vallava being very happy had done many effortrs to please the guests.

1341-1346

Then Guarahari with his bride started for his own house. Privately he

tole many sweet things to his wife Laksmi. all the inhabitants had been

observing the departure of the newly wed bride and groom and became

enchanted to see their beauty. Laksmi had been crying with her mother

and father and her friends on the verge of leaving her haouse. There

were sweet sounds of conch, Dunduvi, Veri, etc.
The dancers had been

dancing and the Vrindas had been singing when they were about to take

their leave from the house of Vallava.1347-1350

respect to everybody. One day he bowed to his own servant Isvarapuri

and gave hi alms by inviting him most cordially to his house. One day

on the pretext of being attached by wind disease,
Prabhu used to reveal

many kinds of love and devotions when some wise companions tried to

cure him. Dure tohis own wish, he controlled his emotions. When he

became cured everyone thought that he had escaped the danger of the

disease. One day before this door of the tempole of Visnu, he began to

play flute seeing the full moon in the sky. Only his mother could hear

the flute playing and no one else could.1351-1371

Mahaprabhu's visit to East Bengal and the death of Laksmidevi

Having bowed to the feet of his mother, Nimai started for Bangadesh

with his disciples. Laksmi here used to live alone with the memory of

her husband. One day on the bank of the Ganga Laksmi had been

bitten by a snake and died. When Saci got the news she began to cry

and lament loudly. the neighbors tried their heart and soul to console

her. Saci began to think anxiously for her son but Prabhu who was God

hemself came to know everything. he hastily came back to his house

and being unperturbed, he consoled his mother in various ways. Then

he became absorbed in the duty of teaching his pupils. 1372-1378

The marriage arrangements for Nimai

Mother Saci again began to think of a second marriage of her son but could not find a suitable girl. One day while Saci

had gone to take her
bath in the Ganga came across the daughter of
Sanatana Misra, named
Visnupriya. she liked her very much and decided to
make her the
daughter-in-law. Due to the order of Saci, Kasinath
Pandit too the
initiative of this marriage. 1379-81

All the inhabitants of Nadia heard about this marriage arrangements and became very glad. Buddhimanta Khan and Mukunda Sanjay took responsibilities of arranging everything for the marriage. They decided to make the marriage ceremony a great one. The devotee-bound Prabhu smiled at the efforts of his disciples. Buddhimanta and others being very enthusiastic, make themselves busy in arrangements for the marriage. they used to hang big canopies here and

plant banana trees

and put earthen pitchers full of water for holy purposes. They appointed many persons to decorate the house with flowers and to make flower garlands and sandal paste. they also appointed many singers, dancers and instrumentalists to show their performances in this occasion. Just a day before Adhivasa, all the inhabitants of Nadia were invited to attend the ceremony. On this particular day of Adhivasa, a big corwd used to be assembled here. Saci ordered the woman for

doing auspicious activities. She ordered the married ladies to bring holy

mwater from the river to bathe the bridegroom.1382-1396

A song in Raga Kamoda: The poep[le of Nadia came to know of the second marriage of Gaura

Gunamani. Sanatana Misra was a fortunate man, as he decided to marry

his daughter to Nimai chandra. Visnupriya was the name of that girl

who was unparallelled on this earth. The ladies began to think of

Adhivasa eagerly, when the night would be over and they could go to the house of Saci.1397-1402

In six songs, composer Narahari had tried to describe the mental condition of the girls and married women of Nadia on the eve of the

Adhivasa ceremony. They all had come to the hjouse of Saci in beartiful makeups, beautiful dresses and beautiful ornaments.

They had brought

with them beautifully strung flower garlands and flower ornaments for

Gouracandra. Everyone of the relished the hope of placing her gift

directly in Nimai's hands. Everyone of them used to

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	·	Passisi	

Nimai. all the married girls took permission from their elders in their

houses to go to the house of Saci for the wedding. In the morning the

started towards the Misra hjouse in beautiful dresses and aornaments.

The nupuras on their feet used to ring sweetly. and it seemed it could

conquer the hearts of al saints. Everyone had taken a container full of

different kinds of scented flowers and flower garlands and ornaments

for Gaurahari. They te`emselves also wore various types of flower

ornaments. They looked like they were walking slowly because of the

heavy wirght of the ornaments on their bodies.

When they reached the

house of Sachi, she welcomed them very cordially and akded everyone about their well bieng.

1403-1428

Sacidevi ordered them to go to the river to bring holy water for Niami.

They gladly stqarted in a row. Some one held a plate of things for

worshipping deities in her hands. Someone held a plate of blooming

lotuses in her hands. Someone held a dala covered by a silk cloth on her

head. After the occassion of bringing water, they returned to the house

of Saci who engaged them in many actgs of social customs such as the

preparation of turmeric paste with oil, decoration of Varanadala, etc.

Then Sacimata being very satisfied decided to go to the bank of the

Ganga to worship her with many items. she worshipped Goddess Ganga

with flowers, sandal paste and perfumes.

Suradhunidevi became very eager to worship the feet of Gauranga in her heart.

they Sacidevi started
worshipping Goddess Sasthi with many items.
Sasthi devi regarded
herself very fortunate for having the favor of
Gauracandra. Sacidevi
after that returned to her home to perform other
holy customs. She put
her son on a celestial wooden seat and the ladies
gave him flower
garlands to wear. In the meantime Misra Sanatana

garlands to wear. In the meantime Misra Sanatana came to the house

of Nimai with many gifts for his son-in-law. He became enchanted to see the beauty of Gauracandra.1429-1444

Misra Sanatana returned to his own house to complete the adhivasa ceremony of his daughter. The brahmins brought many items for

Adhivasa from the room of the mother of the bride.

There were many

guests assembled in the house of the royal pandit

and a perfect gentleman, Sanatana Misra who welcomed them cordially with

sandalpaste and flower garlands. They took their sats and sat in a circle.

The wife of Misra with other ladies brought
Visnupriya from the room
and helped her to sit on a throne in the middle of
theguests. Everyone
became enchanted by the beauty of Visnupriya who
had been looking

very beautiful in ornaments and a beautiful dress. Everyone blessed her

by dhana and durva. The ladies made cheering sounds with their

tongues. The brahmins began to cite Vaidic slokas.1445-1458

The marriage of Nimai

The day after Adhivasa, there were great amusements in the house of Nimai and also in the whole of Nadia. The

marriage of Nimai became

the talk of the town. Everyone went to the house of Niami. Even Lord

Siva with Parvati came from Kailasha to observe the ceremony. Ananta

with his companions came to that place and took pleasure in observing

the ceremony by while remaining concealed in a hiding place. The

Baikuntha Vasis became very eager to observe it. Chaturmukhi with his

wife became present here. Surapati with SAci came to observe it. All

the femile demigods decided to mingle with the ladies of Nadia and

took part in the ceremony. The Kinnaras and Gandharvas cherished the

hope of singing and dancing along with the sindancers who had been appointed for the ceremony. Deva Ris

The ladies now began to decorate Nemai to make

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him prepared
for going to the house of Sanatana Misra. They put
                     ail to the
  beautiful hair of Gorachanda. According to the
                  customs, Nimai
 completed his bath and took his seat on a throne.
               He had been looking
 very beautiful at that time. No one could turn his
               or her eyes from the
    face of Nemai. Then the friends of Nermai
                 prepared him as a
   bridegroom. Nermai bowed to the feet of his
              mother and started for
     the house of Sanatgana Misra with many
              companions. The roads
 became full of cheering sounds of people and also
               musical instruments.
  The friends of Nemai put him in a coradle and
              walked along with it in
dancing. The ladies of Navadwipa with utmost care
                 began to decorate
  themselves for going to the marriage ceremony.
                They used to make
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their hair beautifully arranged in knots and plaits used to put flower

garlands on their knots and plaits. Tey used to put sazffron dots on

their foreheads and flowers earrings in their ears.

They used to wear

valuabhle ornamental garland round their necks and beautiful silky dresses. 1477-1502.

In two songs Narahari had anoted the same descripations.
1503-1520.

There were many auspicious customs that had been performed in the

house of Sanatana Misra. When the eradle of the bridegroom reached

the house of Sanatana Misra, the latter hurriedly advanced forward to

welcome his son-in-law. Every one became enchanted to see the beauty

of the bridegroom. There had been a big crowd including all the

brahmins and virtuous people of that place who came to participate in

the ceremony. There had been a big crowd in the road also where even

some blind and lame persons remained waiting for the coming of

Gorachanda. There were big noises caused by the sounds of musical

instruments. There were hundreds of lamps to be lighted in all the

houses of that area. Misra being very much satisfied, took his son-in law

inside the house and placed him on a vanable and beautiful seat. The

ladies began to shower flowers on the head of Gaorachari. Every one used to cheer up in joy.1511-1526.

In a song, Narahari had described the mental satisfaction of the mother of Vishnupriya in observing the beauty of her son-

in-law. She with other ladies came to bless Nemai with dhana and dourva. Then she with others began to go round him seven times in a circles with seven lamps in their hands. She took him inside the room after this occassion. 1527-

1530

The wife of Sanatana Misra performed many social customs. She took the pleasure of decorating his daughter with ornaments and beautiful dresses. Misra Mahasay ordered his friens to bring her

daughter to the pavilion of marriage. They brought her and placed her

on a throne. First of all, Devi Vishnupriya dedicated herself to the feet

of Prabhu by placing a flower garland on them.

With a little but sweet

smile AAAGorarai offered his garland round the

neck of Vishnupriya.

Through the exchange of flower garlands Prabhu and Visnupriya

understood each other's minds very well. The pleasujre grew up little as

Prabhu started his life with Vishnupriya. Sri Sanatana Misra took his

seat to offer the hands of Gauracandra. As the dowry, Sanatana gave

Nemai celestial cows, riches, lands, bedding materials, servants and

maidservants. Lastly took place the custom of Homa. Sanatana placed

his daughter on the left side of Viswamvara at the time of the Homa.

Every one became enchanted the observe the beauity of the newly wed couple. 1531-1548

In three songs composed by Narahari the same discription had been quoted. 1549-1560

The Gods amd dpddesses used to talk about the
marriage ceremony of
Prabhu Gauracandra. The people of Nadia had
been fortunate enough
as they could observe this auspicious ceremony by
their own eyes.
Those brahmins who had beautiful daughter, begar
to dament as they
could not get a son-in-law like Gauracandra for
their daughters. Every
one began to say tha t Sanatana Misra was a very
fortunate man having
such a beautiful son-in-law. Now the ladies took
both of them in the
Vasaraghara where the ladies used to joke with the
bridegroom. Some
of them offered betel leaf to Gauracandra and
requested him to give it
to Vishnupriya. In the Vasaraghara, gorarai had
maddened every lady
by his beauity which could put even Madana to
shame. Gorarai happily

spend the night with Vishnupriya in the Vasara ghara. In the morning Gaurhari most gladly participated in the function of Kusamdika. He then politely asked the permission of going to his own house with his bride rom Sanatana Misra. Sanatana patiently tried to began the sorrow of bidding farewell to his daughter. After consoling his daughter in various ways he offered the hands of his daughter again in the hands of Gaurahari while checking himself in utmost patience. At the time of departure, Gauurahari bowed to the feet of the

departure, Gauurahari bowed to the feet of the respected persons who in their town blessed him with dhana and durva.

All the brahmins

started citing vaidie slokas. The ladies made the sound of cheer by their tongues.1561-1594.

In a song Narahari had described the sa me event

which had been described above.1595-1598.

Gorachanda returned to his own house with his bride very gladly. The deities began to shower flowers on the hands of the couple. Some one reported Sachinata of their coming to this direction. In the meantime hearing the sound of musical instruments, Sacinata became very restless and hurriedly came out of her house. Within a short while, Gora slowly got down from his cradle with his bride. Sachinata at once embraced them and kissed the cheeks of her son and daughterin-law. She took them gladly inside the house and placed them both on the throne. The people became enchanted to observe their beauity.1599-1610.

- While the marriage ceremony had been over, Sachi used to distribute
- clothes, ornaments and wealth to the chroniclers, singers, dancers,
 - instrumentalists, and beggers who became very satisfied and took their
- leaves from the house of Nemai. They began to sing the praise of
- Gaura Gauramoni. Sachinatha bade farewell to the ladies very politely.1611-1614.
 - "Oh my dear Sri Nivasa, I can now remember how we had enjoyed in
 - the marriage ceremony of viswanvara. This is the place where Sacinata
- used to sit with her son Gaurahari and daughter-inlaw Vishnupriya.
 - How Sacinatha loved Vishnupriya, can not be described by my single
 - mouth. Vishnupriya made herself engaged in the service of Sri Vishnu and Sacinata with all her sincerity. Sacinata

became very much satisfied with her daughter-in-law. She used to spend her days very happily.

"1615-1619.

Viswamvara who now became a handsome youngman of profuse vigour, used to spend his time very pleasantly with his wife. He looked very

beautiful in celestial garlands and sandal paste, always in well dresses

and ornaments. With this worldcharming beauity
Sacinandana had

become absorbed in teaching his pupils. Having seen the tendency of

the people to do wrong and sinful deeds, he decided to go to Gaya.

After bowing to the feet of his mother and consoling her, Prabhu

started for Gaya. Gaurahari had performed the religious customs in

Gaya and favoured Iswarapuri by living in his

house. After a few days, he returned to Navaduipa and everyone became very gland to see him.

Sacinata used to perform many auspicious customs for the well being of

her son and used to look at the path by which her son would be coming.

She used to ask the passes by whether Nemai had been coming soon or

not. In the meantime Prabhu stepped in to his own house.1620-1628.

"Oh my dear Sri Nivasa, this is the place where Viswanvara used to bow

to the feet of his mother. How can I describe the mental happiness of

Sacinata after seeing her son who again and again used to look at the

face of her son with tears in her eyes.

Vishnupriyadevi also became very happy to see her husband and could not control her emotions. "1629-

Even the parents of	Vishnupriya	became	very	happy
	to hear that			

Gauracandra had returned back because Gauracandra had been their

life also. Many persons came to the house of Nemai to meet him with

whom Nemai behaved properly. After bidding farewell to his friends,

Nemai with four or five friends began to talk about Gaya privately. As

soon as Nemai had uttered the name of the lotus like feet of Lord

Vishnu, he lost all controls over himself and began to extract heavy

sighs as he uttered the names of Krishna and he became to sweating and

quiver. After a long time, Prabhu controlled himself and told his

friends to go to their own houses and to come to the house of

Suklamvara tomorrow. They being very happy took

their leave from him. 1632-1640

- Many Vishnavas from different places came to meet Gauracandra.
 - There had always been a big crowd in the house of Gauracandra. The
 - people of Nadia began to whisper that Nemai Pandit had becom a great
 - Vishnava now days. The ecstatic condition of Prabhu began to grow up
- very often and he could not eat or sleep. Perhaps he wanted to sleep at
 - night but he used to spend the whole night being ecstatic in the memery
- of Krishna. Sometimes he ecstatically began to roll on the ground in
- crying and his golden complexioned body used to be sweared by dust.
 - Somtimes as Kapila, he used to teach his mother many things. Prabhu
 - distributed devotional love to his mother who was also an image of love

and devotion. One day by sitting in this place Viswamva ra used to be

looking very beautiful with his pupils. His pupils wanted tobe properly

educated by Nemai as they had been formerly but Nemai could not give

proper education to them as he had become very inattentive in his

duties as a teacher. The pupils thought that after returning from

Gaya, Nemai had developed such in attentiveness, while thinking so,

due to the wish of Prbhu, they all became interested in devotional love.

They all changed their minds and became uninterested in their studies.

While Prabhu used to cry ecstatically, they also began to cry with him.

While Prabhu used to dance in kirtana, his disciples surrounding Prabhu

also began to sing and dance by taking the names of 'Gopala' and

'Govinda'. They all began to float in the river of devotional love while uttering 'Haribol' 'Haribol' constantly. Being attracted by Prabhu's

Kirtana, many devotees and many persons took to their heels to

participate in the Kirtana. Those who knew nothing of it having heared

the sound of kirtana, used to come to Nemai and at once used to

become absorbed in Kirtana with Prabhu.1641-1659.

Whenever any one used to come to the house of Prabu just to

investigate what had been going on there, atonce he became attracted

by the beauty of Prabhu and interested in the kirtana sang by Prabhu

and his disciples. Sometimes the devotees of Prabhu had to check

Prabhu if he became too much ecstatic. 1660-1662.

not an ordinary person.1663-1670.

"Listen to me Sri Nivasa, what happened one day, That day Prabhu being ecstatic in love asked everyone that where his Krishna was and could control his tears streaming down from his eyes. In the maean while Gauracandra came to him with betel leaves for Prabhu. Prabhu asked him where lies Shyamla Krishna was. Gauracandra replied that Krishna had always been the miknd of Gaurahari. Hearing this Prabhu at once tried to tear up his breast. Gauracandra hastily hold the hands of Prabhu and consoled him in various ways. Sachihnatha requested Gauracandra to be with Nemai all the time.1671-

Sometimes in the evening Mukunda with many

1676.

devotees used to cite
slokas which made Prabhu very ecstatic in
devotional love. Sometimes
Prabhu used to spend the night being absorbed in
the Sankirtana with
his devotees all around him. During sankirtana
Prabhu used to roar
ecstatically which used to snatch away the night's
sleep of the wicked
and dishonest people. The hereties being very
angry began to announce
that the people engaged in Sankirtana would be in
danger. To them
Kirtana in Nadia would bring a bad owen in this
country. So the king
would send his soldiers to stop this Sankirtana.
Srivasa became very
afraid because he knew that the Yavana king could
do any thing. eing
very much anxious he told everthing to Prabhu.
Visvarnavasa who was
god himself came to know already everthing. He

roared in anger by
saying that to protect his own devotees he had
appeared in this earth as
an incarnation. As the devotees did not actually
knew it, Prabhu wanted
to reveal himself to them. Prabhu in beautiful dress
gladly started

roaming in the streets of Nadia by singing
Sankirtana with all his
devotees, While travelling all the places of Nadia,
Prabhu used to
madden all the people by his graceful gifure.
Everyone began to feel

Everyone began to feel attraction for him.1677-1697.

"Look sri Nivasa, this is the path from which Prabhu stgarted his nadia

town. During his travel in the streets of Nadia Prabhu halted at the

house of Srivasa and being very kind to Srivasa, Prabhu showed him his

fowr-armed image i.e the image of visnu. Look, this is the place where

Prabhu used to sit one day and he began to cry by taking the name of

Krishna. One day he took the pleasure of showing himself as the

Varaha avatana to his devotees. from here he went to the house of

Murari guptya and favourted him by showing the Varaha image. One

day being seated here, Prabhu became vbery eager to get Nityananda

among his group of devotees. Oh sri Nivas, Nityananda Haladhara was the son of Harai Pandit and Padmavati.1698-1704.

Continuation of BHAKTIRATNAKARA CHAPTER-12

The son of Sachi who had been a jewel of love and devotion constantly used to spend his time in Samkirtana. Sometimes he used to go out for a

toun in the city with his companiouns. Mukunda used to sing sweetly the

glory of the sport of vraja. Prabhu very much liked to hear the

glorification of his own sports. According to prabhu's desire, godadhara

used to decorate Prabhu with flowers. Prabhu's world charming beauty

used to madden the whole world. The associaion of prabhu could not

turn their eyes from the beaty of prabhu's moon like face. They could

not console their emotions when Advaita used to do aratrika before

Prabhu.

2007-2017

In a song Narahari had given on beautiful description of aratrika i.e.

warning light before Prabhu. Advaita used to wave light before his god

gamachandra with Nityananda on his right and Haridasa on his left side.

Srinivasa used to fan Prabhu with a chamara and

suklamvara used to prepare sandal paste. Madhava,vasu ghosha, purushottama, vijaya,

mukunda and others used to sing sweetly the praise of Prabhu. They

used to play different types of musical instruments such as Mridanga,

Khola, Karatala, Vina, Vishana, Flute, bells and Jajara, etc. with their

sngs. Vakreswara used to dance beautifully. Rasika gadhara, sridhara,

gauridasa, Haridasa etc. all of them used to be eestatic in singing

Sankirtana. Even the daities could not keep themselves apart from joining in this pleasant festival.

2018-2027

Observing this beautiful and auspicious aratrika festival, everyone because over whelmed injoy. They prepared many items of food for

Prabhu and gladly fed him. After the eating of Prabhu they all gladly ate the prasada of Prabhu. In the deep of might they all went to sleep to their own places. For Prabhu, gadadhara prepared of a soft bed. Prabhu being very glad went to bed prepared by gadhara with flwer garlands and sandal paste. Viswanara lay down the bed and gadadhara lay down near him. Both of them because obsorbed in conversation. Who could understand what had been lying hidden in the minds of gaura and Haridasa? In the morning, Haridasa used to serve prabhu in various

In Srichaitanya charita (2nd chapter) srimad gadadhara prabhu, a great scholar, a great devotee and a great brahmin of hihger casete used to give company to mahaprabhu all the time 2036

ways.

2028-2035

Again in this book once alright Srimad Mahaprabhu ordered srimad

gadadhara that in the next morning he should distribute the flower

garlends used by prabhu himself to each Vaishnana devotee.

Mahaprabhu took out all his garlands and gave them to gadadhara.

Then in the beautiful hours of the morning gadhara prabhu offered the

garlands to each Vaishnana. The vaishnana devotees after their bathing

in the ganges and worshipping their own god, came gladly to

Mahaprabhu. Srimad gadadhara prabhu every day used to sandal paste

all over the body of Mahaprabhu and to decorate his beautiful feature

with flower garlends. He used to decorate the bedroom of mahaprabhu with many sented flowers and flower garlands.

When mahaprathu used to tie down on his bed, gadadhara used to lie down at the end of the lotus-like feet of probhu and used to go to sleep while listening to the nectar-like words of Mahaprabhu.2037-2044

"Oh dear Srinivasa, Prabhu used to sit here in the morning with his associates and the people of Nandwipa used to come here every day to see Mahaprabhu." 2045-2046

srimad mahaprabhu's favour to his devotees and his preaching of sriharinama by pointing out the decrees and methods of it

The devotees used to come to prabhu and to bow to the feet of prabhu

and prabhu used to bless them "May Krishna bless you. Let you be a

great devotee of Krishna". Prabhu with great favour preached the

mahamantra of Krishna. 2047-2048

"Hare Krishna, Hare Krishna, Krishna Krishna Hare Hare Hare Rama Hare Rama, Rama, Rama Hare Hare. 2049

Again he told everybody, "Oh my dear brothers, obsorb in the Harinama following the proper methods. You will surely get all your desires to be fulfilled by the help of this namamantra and also will get extreme pleasure from this ". 2050-2051

Again by holding a grass by his teeth, he told them 'You must sing

Kirtana of Sri krishna all the time" 2052

Directed by Prabhu, they gladly began to singh the namamantra in their own houses. As per order of Prabhu they began

Sankirtana in each and every house. 2053-2054

A yavana named kadi who was wicked fellow could not tolerate Kirtana

and because very hostile towards the people engaged in Kirtana. Prabhu

because very angry and roared in anger. He decided to go out for a town

in the city with sankirtana with all his associates. It became the talk of

the town that Prabhu would go out for a town in the city with kirtana

gaurarai ordered all the people to come in the evening to this place.

They all came in time very enthusiastically. 2055-2060

"Oh dear Srinivasa, what a big gathering was there in the evening who constantly kept on cheering as 'Jay" Jay' which seemed to feet the earth and the sky"

2061

Sriganasundara first of all started Sankirtana and began to dance. At

that time he had been loking very beautiful in beautiful dresses. With

him danced Sri Nityananda on his right and godadhara on the left side.

Advaita, Srinivasa, Haridasa, Vakreswara, Naraharidasa, Gadadhara,

Damodara, Murari, Mukunda, Vasu, Govinda and all other devotees of

Prabhu began to dance with him. What a pleasant scene had been

created there! Then Srigamanga directed his associate to be diveded in

to groups. Sri Advaita took the lead of a group and started his town with

sankirtana which emotinally attracted every person who began to ery

londly to hear Advaita's Kirtanas2062-2068

Srinivasa took the lead of a group and started his

tour with sankirtana.

Prabhu himself took the the lead of a group and started to sing and

dance in Sankirtana. His mother and wife came out of their house to

observe the beautiful procession. It was the wonderful effort f prabhu t

make people sink in the ocean of sankirtana. After the ene of the town

Prabhu came back to his house and spent the whole might in discussing

about Srikrishna.

2069-2074

One day, gamachandra decided to visit all houses of the vaishnavas f

Nadia. He started to carry out his programme with his associates.

2075-2077

One day in a world charming dress, Prabhu in his Sankirtana favoured sme devotees to a great extent. A wise but poor brahmin with his son

came from Vangadesha to prabhu whose name was Vanamali. When he saw prabhu, he found him in the image of Shyamal Sundara with a peacock feather n his head, dressed in yellow loin cloth and holding a flute in his hand. What a formulate brahmin he had been that he gt the favour f Prabhu Gamanga here. Prabhu used to teach devtional theories to his disciple but one of his pupils hurt him by some wrong arguments which distributed prabhu much and he atonce went to the ganges for a bath with all his wearngs in his body in order to pwingfy him from the touch of that heretic. He henceforth, never saw his

2085

2078-

face.

One day Prabhu delightfully planted a mango tree here and it had ben a

miracle that the tree atonee began to grow up and started to give fruits.

His comparious plucked some ripe mangoes from the tree and offered

to Krishna. The ripe mangoes were f s superior quality that there had

been no thread like meenbranes in them and had nectar-like sweetness.

Only one had been enough to satisfy one's hunger. Prabhu ate the fruit

and gave them to his devotees. The tree used to give her fruits

throughout the year

2086-2089

Oneday at the time of Sankirtana, there had been created a very cludy

atmosphere that seemed to be showered rain at any time. Prabhu came

out of the place with a mandira in his hand and atonee all the clouds

were gone away. For giving lessons to the devotees and mankind Prabhu

used to clean the temple of Vishnu everyday with

his associates 2090-2092

In Srikrishna Chaitanya Charitra (2nd Chapter)-Oneday for giving lesson to his devotees, Mahaprabhu himself took a spade on his shoulder and tied a piece cloth tighty in his waist and a piece cloth n his head with his follower brahmins. He also took a broom in his hand and went t the temple for cleaning it. Even a man like SriAdvaitacharya and other great brahmins also took spades and brooms in their hands and accompanied Mahaprabhu in cleaning the temple as sweepers who belnged to a lwly caste among the HIndus. Srigamasundara who was god himself, in this way

many times out of

favour gave lessons f Srikrishna to his devtees 2093-

2096

Oneday while Prabhu because eestatic in uttering the words

"Gopi"Gopi", a heretic brahmin pupil bean to criticise why Nemai was

not uttering the name of "Krishna" insteaf of "Gopi".

Prabhu beacuse

very angry with him and chased him with a stick for beating him. The

brahmnin saved his life by fleeing from there. That wicked brahmin and

some other wicked brahmin pupils began to criticise Prabhu in many

ways. Knowledge could not be earned by a pupil who always tried to

indulge in criticising his won guru. Prabhu did not tell them any thing on

the countrary remained obsorbed in Sankirtana all the time.

2097-2102

Oneday Kesavavarathi came to see Prabhu whom Prabhu most cordially welcommed and paid his homage. He invited him and helped him to accept always from prabhu. No one became able to know what did they converse with each other and varathi returned to Kantakanagana without delay. 2103-2104

Viswamvara went to the house of Srinivasa and began t talk with his favourite gadadhana. After taking his bath, he went the temple of

Vishnu to worship Him but he began to weep so miserably that his face,

chest and clothes had becme soaked with his tears.
As Gandadharai

could not control his tears, he ordered gadadhara t complete the

worship of Vishnu. Gadadhara used t say that
Prabhu loved to be
obsrbed in Vraja Vilasa
cnstantly.
2105-2109

Vishnupriya devi kept on servng her mother-in-law very sincerely.

Prabhu in his own house had manifested many sports. Those who were

fotunate enough to see all these places, were sure to obtain the precious

gem like devotional love. "Now oh my dear Srinivasa, I shall show you

some places outside this house where Prabhu had dne many Sports.

Again we shall come back to this huse. "Saying so, srigshana tok

Srinivasa and others from the house of Prabhu 2110-2117

He told Srinivasa that Prabhu used to play here in his childood. Under

this tree of kadamna, Prabhu used to play nakedly with other boys.

Prabhu used to lok at the Kadamna tree and demanded Kadamna

flowers from any body who used to pass him at that

. •	T1	• ,	C• 1
time.	They	ากลดา	tied
		Patr	

him by saying that it was not the flooming time of Kadamna flower. On

hearing this, Prabhu began to cry and his eyedrops seemed to be just

like pearls. Prabhu tld them to search the tree and they must get even a

single flwer in it. Some one being fortunate enough looked at the tree

and saw that there was a single flwer in the tree. He hastily climbed on

the tree and plucked the flower for Nemai. All of them became very

much astonished t observe the power of a little child like Nemai. 2118-

2125

Under this banian tree Sachimata taking her son in her lap used t

worship goddess Sasthi with many items. There had been a neem tree

here whose flwers had very sweet scent. Its deep

shadw had been a pleasant assent to the passers-by. No birds used to sit n the branches f this tree. Prabhu used to play under this tree. He

ordered Gowindasa

Pandit to manifest tw idols from that tree. That had been a beautiful

event.

2126-2131

Gawindasa Pandit, a loving natured man had been very favorite to

Nityananda-Chaitanya. Nemai Chanda used to play here and there with

his friends and used to do many mischieves in the houses of his friends.

2132-2134

In this house of a brahmin oneday Viswamvara had stolen milk and had drink it without any fear. Luckily he had discovered an earthen

container full of curd hanging n a Sikkai i.e a hang

mada af atnings and
made of strings, and
had becme very happy to see it. He used to pierce
it's body and curd by
placing his mouth just under its hole. While he had
been eating curd

with great pleasure, the brahmin suddenly entered the room and

grasped the left hand of Nelmai tightly. Nemai out of fear atonce held

his feet and began to request him to set him free on cudition he would

never do it again. But who could know what the brahmin had seen in the

face curd stained mouth of Nemai, the brahmin culd not turn his eyes

from Nemai. He told Nemai again and again to come and eat curd from

his house everyday. In this way Nemai used to tease every one who

outwardly became angry with him but in wardly he became delighted.

2135-2141

Look Sr8inivasa this was the way where two fortunate thieves had to flee away by leaving little Nemai in the room.2142

This was the place where prabhu used t eat day. Look Srinivasa, this was the place where that Tairthika brahmin used t stay in seclusion. This was the house of Gagadisha and Hiranya where Prabu used to take fod n the day of new moon. Look at this place on the beach of ganhari rver where Prabhu's various sports used to be discussed by the brahmins with great pleasure. Here Prabhu used to play with other children. Look, this was the place where Murari Gupta used to explain his studies by peculiour waving of his hands. Prabhu used t jeer at him

habit. Oneday Prabhu went to the house of Murari Gupta at the time of

humorusly for this bad

his eating and used t urinate n the plate of rice of Murari and t give him

certain lessons.

2143-2151

Srinivasa, look at the beautiful idol n the bank of the Ganges. The girls

used to worship this idol after batyhing in the river.

Oneday at that time

of their worshipping, suddendly Sachinandana came to this place. He

used to sit amont the girls and began to joke with them. Oneday he used

to meet the daughter of Vallava and useed to behave with her very

humorously. This was the place where

Nemaichanda used to play and

quarrel with other boys. Nemai used to tease the fathers here in this

bank f the Ganges. The girls used to complain to Sachimata against

Nemai.

2152-2161

Look Srinivasa, under this tree Viswarupa once
discovered the truth in
his mind that Nemai culd not be a human being. It
was a place where Sri
Advaita and other associates of prabhu had cried t
observe the wicked
tendencies of mankind. Here Viswarupa had
explained the rural essence
f devotion to Krishna Which has made adventadeva
roaring like a lion.
Advaita had taken the pleasure f lifting Viswarupa
n his lap and dancin
in joy. Look Srinivasa, it was this place where the
wise men f Nadia had
been discussing about Krishna with viswarupa when
little Nemai being
naked had come here t call his elder brother
Viswarupa. Everyone
present then culd nt turn his eyes from the dust-
covered but very
beautiful feature of Nemai. This was the place from
where Viswamvara
had said to Viswarupa "Oh brother, come with me

for eating" and holding a portion of Viswarupa's cloth Prabhu used to return t his house 2162-2169

Viswarupa while returning with Viswamvara, again and agan kept n

loking at the face of Nemaichanda "Oh Srinivasa what i shall bay about

Viswarupa who within a few days had accepted the lifeof an ascetic and

left his house fr ever. The devotees of Viswarupa could not live without

him an they desired to live in a forest. Look at this place. Here the

devotees of Gamachandra used to sit sadly when they heard the

criticious of their Prabhu by the heretics whse wrds had come as a bolt

from the blu to them. 2170-2173

Look at this place. Here Advaita Prabhu used to

console the devtees in
their miseries. Look at this room. Here while the
devotees used to sing
harinama little Vishnamvara leaving his palying
used t come t them
hastily. When they asked him why he come here, he
used to say why they
had call him and them agan hastily went to play
with hs friends leaving
the devtees in to utter
bewilderment.

2174-2177

Oh Srinivasa, look at this place. Here Nemai had made the wise scholars very much astonished by his genious. Due to the fear caused by the elder son's acceptance of asceticisen, Father gaganmatha forbade

Nemai t read his books. Nemai had become very

disheartred by this and as a result he intentiounally had begun many mischievous activities.

When the inhabitants being ver much veseed began

to complain to his father, he again permitted his son to start his studies which pleased

Nemai very much. Nemai in this place used t take his lessons with ther

boys. 2178-2183

Look at this room. Here gaganmatha Misra had performed the

ceremony of yangyasutra of Nemai. This was the huse f gangadasa

Pandit where Nemaiused t learn vykarana from his teacher.

2183-2185

Day by day Nemai had acquired vast knowledge in Vyakarana and had

becme able to explain the subject wth many valuabe hints. Here he sed

to question Krishnanda, Sri kamalakanta and Sr murarigupta about

many points n scriptures. Here Nemai used to

abosorve n hs studies. 2186-2188

Look at this bank f the Ganges. Here Nemai used t bathe n the Ganges

with his devtees, to wrship Vishnu and Tuls, to eat the mahaprasada.

Nemai did nt like any other activities than t dscuss scriptures. In ths way

he had become a great Scholar n Nadia. Look at this place, Here

Prabhu with Murari Gupta used t discuss Scriptures.

Murari who had

been a part f Rudra, had beome ver glad to listen to the explanatins f Prabhu.2189-2194

Look at the houseof Srivallava-Acharya whose daughter was Sri

lakshmidevi wh had been the first wife f Nemai. Here n this way o the

Ganges Prabhu had first, seen Lakshmidevi.2196-2197 Look at the house of Vanamali Acharya who had taken the initiative of

Nemai's marriage to lakshmi. This was the wa thjrough which

Viswamvara had returned to his huse with his newly wed wife and the

people had begun t appreciate the beautiesof the newly wed cuple.

2198-2200

Look at this place. Here Prabhu used to teach his disciples. Murari

Gupta by sitting here had idulged in debates with Prabhu.

2201-2202

Look at this place. Here Advaita being very angry with the hereties had begun to roair like a lion 2203-2204

Look at the house of Gopinath Achara where

Prabhu sed to come frm time to time. Sri Iswarapur used to stay here sometimes and here he had written the ook "Krishna Leelamrita". Being very affectionate to

Gadadhara Pandir, Sripuri had taught him here. Sri puri had lved

Viswamvara very much and had requested Nemai to edit his book.

Viswamvara als had great regards for Sripuri and he used to please him by his effrts 2205-2209

Look at this place. Here all the Vaishnavas had become very pleased t

listen to the explanatinious f scriptures by Nemai and had blessed him

by saying "May Krishna bless you". Here Srinivasa and ther vaishnavas had given many lessns to

Viswamvara

2210-2212

Look at the house of Sri Mukunda-Sanjoya. Here

Prabhu used to

practice his studies n scriptures. Here the bramins had discvered that

Viswamvara had been attacked by a disease caused by wnd by observng

but nt knowing his eestate endition. While Nemai had becme able to

cme to sense, they felt relieved that the had been saved from the grip f wnd dsease.2213-2215

In Navadwipa, Sri Gamanga's sports had been wonderful and here he used to behave with every body very similingly and politely. It was for tis reasn ever one in Nada had feet attractn fr Sachnandana.

2216-2217

Look at the house of a weaver where Prabhu Viswamvara used to wear a lon clth taking from the weaver. 2218

Look at the houses of the milk-men where Prabhu used t eat curds and drink milk happily 2219

This was the house f a Gandhavanika where PrabhuGamahari used to sevear perfumes by favouring the owner of the huse.2220

This was the house of a maker f flwer garlands where Prabhu used to wear celestial garlands by which he had been looking very glittering.

2221

Look this was the house of a maker of betelleaves where Prabhu

Gamarai used t eat betel leaves. 2222

Oh dear Srinivasa, Prabhu Gamachandra with hs companious used to tour Navadwipa with great pleasure 2223

rabhu as Krshna hling the Vamsh in his hand. Td satsfied the minds f all the in habitants.

2224T

This was the house of a conch maker where Prabhu humorusly had taken a conch.

2225

Look, this was the house of a truth-letter where once Prabhu had given

a visit and had asked that man whether he culd tell who he had been in

his former life. Hearng this, that truth-letter had begun to practise

celestial hymns by which he could see Prabhu as the Son of

Vasudedva.He could see Prabhu as God Vishnu with His four arms

holding sankhya,chakra,gada,and padma. That time he had to close his

eyes again and saw Prabhu as Krshna holding the

Vamshi in his hand.

That man even could see the Rama, the Varaha, Te Nrisimha and other

encarnatins of Vishu in Prabhu Gamachandra. The truth-letter had

becme bewildered to observe all these. Prabhu had asked him "Tell the

what you have seen". He replied "I shall tell you later. Now go where

you are going". Prabhu only had suniled at this and had gone to the

house of Sridhara with whom Prabhu had made many jokes 2226-2234

After completing his town of Nanadwipa, Prabhu Viswamvara with all

returned to his own house. Prabhu had dne many sports such as yuddha-

kama and other accrdng to his own wish 2235-2236

Look this was the main rad where Prabhu used t walk n wrld-charming

dress. Suddenly neda he had come acrss Srvasa Pandt and had talked to him. 2237-2238

Oh Srinivasa, this was the bank of the Ganges where Prabhu used to sit with his disciples for discussing studies in scriptures. Someone of his disciples reported Prabhu about the name of a worldconquerng schlar who had wn the favour of Godess Saraswati and had come to Nadia. He had been very prud of his knwledge and could not count a single man parallel to hm. He had with himmany elephants, horses and eradles and numerous supporters. All the great scholars of Navadwipa had become annious about their own depth of knowledge. Hearing all these, Viswamvara had smilled and said that god did nt

like to see human

beings too proud. The world conquering scholar being attracted by the graceful figure of Prabhu surrounded by his disciples came to meet

Prabhu. Visvamvara very proudly asked him to explain the glory of Ganga. 2239-2247

That scholar with great confidence uttered many hymns but Viswamvara asked him to clarify the hymns. Though the hymns had been very stiff to understand, yet sthat scholar most easily had clarified them in his own versions while the brahmin scholar had stopped, Prabhu Visvamvara had begun to find out many in correct meanings made by that scholar in the adi, madhya and anta parts of the whole topic

The world-conqueror had become very ashamed of his own depth of

2248-2250

knowledge but Prabhu Gamachandhara had
behavied with him very
politely and had kept his prestige before others. Due
to the wish of
Godess Saraswati, that that man now had come to
realise that Prabhu
Ganmadai had been the God Himself. He had taken
refuge under the

feet of Prabhu and got his favour.
2251-2253

This world-conquering scholar belnged to a Vaishnama sect whose name was Kesava Kashmir. 2252

It was known that Hamsa had been the disciple of Sri Narayana whose disciples had been Sanka and the fowe others(Chatusama).

2255

Sanka's disceiple had been Sri narada Maharsay

whose disciple had been nimnaditya who had been an abode of good qualities.

2256

Sru Bubvadutta's diciple had been Acharya SriNivasa who had becme famous everywhere 2257

His (Srinivasa) diseiple had been Biswacharya whse disciple had been

Sri Purusattamaaharya a graat sahalar 2258

Sri Purusottamacharya, a great scholar 2258

His (Bismacharya) deseiple had been Sr Vilasacharya whose disciple had been Sri Swarupa Acharya. 2259

His (Swarupa) favorite diceiple had been Sri Madhavacharaya whose disciple had been Srimadbalavadracharya. 2260

His (Shyama) disciple had been Acharya Gopala whose disciple had

been Kripacharya

2262

His (Krupacharya) diseiple had been Devacharya whose diseiple had

been Sri Sundaravatta.

2263

His (Sundara) disciple had been Srimad Padmanava vatta whse diseiple

had been Upendravatta

2264

His (Upendra) diseiple had been Ramachandravatta whose diseiple had

been Srivatta Bamana

2265

His (Bamana) diseiple had been Krishna vatta whse disciple had been

Padmakaravatta

2266

His (Padmakara) diseiple had been Vatta Srisravana whose diseple had

been Vurivatta.

2267

His (Vurivatta) diseiple had been Sr Madhava whse diseiple had been

Shyama vatta.

2268

His (Shyama) diseiple had been SriGopala vatta whose diseiple had

been Balavadra vatta

2269

His (Balanadra) diseiple had been Gopinath vatta whose diseiple had

been Sri Kesava vatta

2270

His (Kesava) diseiple had been sri Gokula Vatta whose most favarite diseple had been Kesava Kashmir 2271

Having worshipped Goddess Saraswati he had gained s much knowledge which had increased his pride so much. After conquerng the wholw world by his knowledge he had acquired the title of

"World-Conquerr"

who belnonged to a most polite brahmin sect of

Kashminadesha. He had come to Navadwipa on a very auspicious time because he had transformed into a changed man completely submissive to the famous of Prabhu. He had also changed his title of Kesava Kashmir into 'Laghu kesava'. Kesava Kashmir had been a very fotunate man haing got the favour of problem and snce then he had begun t sink in to the depth of divine happines. It because the talk of the town that Nemai had defaults

People began to say that there had been no person more educated as a professor than Nemai Pandit. 2278-2279

the World Conqueror. 2272-2277

Oneday Prabhu had come across twenty aseeties in this way. Prabhu most gladly welcommed them and gave various

items of food to them
for eating observing his effort of nursing the
sanyasis in this way,
everyone used to be astonished at this as Nemai did
nt care a fig for his
earnings. 2280-2282

Once Prabhu desired to visit Bangadesha and started for that place.

Look this was the house of a brahmin where Prabhu used stay on his

way. Having reached Bangadesha, Prabhu sent Tapana Misra to kashi.

Having gratified Bangadesha Prabhu after a long time returned by this

way where the brahmins had welcommed him and his companions.

2283-2286

Look at this place where the brahmins had reportes Nemai about the news of death f Sri Lakshmidevi. They thought that Nemai would be

very hurt in his mind to fnd hs ouse vacant. So they thought o console

Nemai that beeing a Superman, he should take it as his frtune.

2287-2289

One day Prabhu taught some one the lesson of painting the sectarvian mauk on the forehead after taking bath because Prabhu had fund that the mark had been absent n his frehead.

2290

Look, Srinivasa, Prabhu had dne many humorous activities in this place wth hs friends usng many light wrds which I (Ishana) an nw feeling very awkward t explan t yu (Srnivasa).

2291-2292

Look at the house of Santana Misra who had been the royal court

scholar and wh belonged to a high brahmin class.

Vishnupriya was his

daughter. Santana most gladly had given marriage of his daughter to

Viswamvara. This was the house f Kashinath Pandit wh had taken a

great intiatve in this marriage.

2293-2296

Look at this place where the devotees had begun to lament as they could

not get association of any great devotee so lng. He had begun t extract

sighs by uttering "Oh Krishna""Oh Krishna". In the meantime Thakur

Haridasa who had been dedicated devotee of Prabhu had come to their place.2297-2299

This was the place where Prabhu Gamachandra had been thinking that

he had revealed in the earth for preaching
devotional love for Krishna.
So he had decided that coming back from gaya, he
would perform the
duty of destroying. the miseries of his devotees and
manifesting the
precious thing like devotional love. With this
intention in his mind,
Prabhu after ensoling his mother had started for
gaya. This was a house
f a brahmin where Prabhu used t half at night and
in the morning he
agan had started with his companiouns. In gaya
Prabhu had favoured Sri
Iswarpuri t a great extent. Nw started his
revealment of devotional love.
Prabhu had started for Navadwipa with his
diseiples. When he had
reached Navadwipa, the inhabitants of this place
had become very glad
to get him among themselves. They all advanced
forward to welcome

Prabhu. This was the wary through which Prabhu
returned t his house.
Now all the vashnavas had become very enchanted
to see nemai
swimming in the streams of devotional love. Srivasa
told
Ramai,Gopinath and Gadadhara that Nemai Pandit
had become a
completely changed person after comming back
gaya. There had been
no signs of pride in him now. About the topic on
gaya he could not even
utter a word when he had been trying to talk about
Vishnupadapadma
because that time his tears had been streaming
down like stream of a
river from his eyes. Sometimes he used to fall on the
ground
unconscious utterng the name of Krishna. How
wnderful had been his

expression of devotional love. Every one had becme very delightful t hear all these changes in Nemai.

2300-2313

Srivasa and others after some time went to the bank of the Ganges and

met Suklamvara in his house. Prabhu used to come to this house of

Sukalmvara after coming back from gaya. Having found all of them

here, Prabhu began to weep by holding the shoulders f everybody on the topic of Krishna. All the devotees who had been stiee in their hiding

places had begun to weep on hearing the eestatic condition of Prabhu.

Prabhu asked "who is crying inside the room" Suklamvara replied "your

Gadhadhara". Atonce there had taken place a beautiful scene of

Expressing eestate lve which accumulated Brahmachari to sink into the Ocean of love. 2314-2320

- Look at this tree under which Ratnagarva Acharya used to cite slokas
- from vagavata. Prabhu could nt contrl his emotions on hearing the
- glorification of his wn devtinal pride and then had fainted n the ground
- in eestasy. How fortunate Ratnagarva had been that having got his
 - sense, Prabhu atonce had embraced Ratranagarva crdially.

2321-2323

Oh dear srinivasa, this was the place where Prabhu had revealed his lve

while hearng his own glrification. Sr Advaita having found problem in

- such eestatic condition, had begun t tell everybody what he had seen in
- his dream because Advaita had been himself able to know everything
 - already what ow had been occurng here. Though the devtees could not
- fully understand the intention and efforts f Advaita

yet they being very satisfied went back to their wn places.

2324-2329

Now listen t me (Ishana) Sri Nivasa, gradually the peple f Nadia had cmme to know about the changed character of Nemai. 2330

Prabhu had begun t serve and nurse the vaishnavas beeing absorbed

into divotional lve. Prabhu taught every body that serving the devtees

should be the best way of getting Krishna. Who could understand the

real intentin f Prabhu wh always kept on requesing humbly the devtees

to bless him. Being respected by all, Nemai even used to carry himself

the flwer baskets and cothes of the vaishnava devtees. For this he never had felt ashamed. The devtees als had taken

pleasure t bless and to gve good suggestions t Gamachandra. Viswamvara used to take the dust from the feet of the Vaishnavas on his head.2331-2337

Oneday Prabhu went to the house of Advaita with Gadadhara. Advaita

being eestatic in love had begun to prepare various items for

worshipping prabhu. He had wrshipped Prabhu by offerng secented

flowers on the feet of Prabhu and then had begun to enlgise Prabhu

with various hymns. Observing the efforts of Advaita, Gadhadhara had

begun to smile and said to him not to make him so humble to a boy like

Nemai who had been so younger to him. Advaita told him that he and

others would know sometimes later actual identity of this boy.

Gadhadhara had become very astonished at this and

thought in his mind that this boy must be God himself

2338-2345

After along time Gamarai had come to sense and as he did not want to disclse himself to others, he told someting to Advata. Prabhu Gamahar wh had been love bound by Advata, had done many sports here. With numerus desires in his mind Advaita had returned to shantipura.

Observing the eestatic condition of Prabhu durng the Sankrtana and hs absorption in devotinal love, the vashnavas gradually had come to realise that Prabhu Bswamvara was nt a human beng. 2346-

2350

One day in an eestatic mood Prabhu told a vashnava devotee that he wished to see the Natyasala f Kanai. There Prabhu

had begun

Sankirtana and hard begun to roar like lion in Sankirtana which had

caused great pain in the minds of the hereties. They had begun to

eriticise Prabhu in various ways which had given great pain to the

vishnavas but they knew that the hireties did not know atall that for

destroying the inseres of mankind Prabhu had appeared as an

neavnaton. For carryng out the plans f destroying the miseries of

mankind and of mainfestng HImself, Prabhu used t travel in Nadia n

wrld-charming dresseswhich used t excte the heretes. 2351-2355

The sport of Nadia-Town of SriGamasundara
Observing the enchantng beauty of Gamachandra,
the devotees used to
be very delightful. All people discriminating men or

women, used to be

attracted by Prabhu and to tell one anther about Prabhu 2356-2357

Narahari n hs sngs had saidAll people discreminating men r wmen r aged used to stand by the rad o see the beauty f Gamachandra who had been looking just like the moon.

Some one thught that wh had created him s beautiful. Some one sad that he would be very happy it he could keep the beautiful feature forever in his heart. Some one used to bless Prabhu all the time.

2358-2361

Again in a sng in Raga Kamoda.
All the people, standing in the way by which
Prabhu used to walk in
samkirtana, used to look at the beauty of
Sachidulala and used to think

that he could not be an ordinary person only. In their apinion he was nt a human being on the contrancy God Himself. Sme one used to thank the providence fr helping him to take his birth in this Nadia. Some one said that Sachi had been fortunate enough to get such a son. Some one used to wish of not departing prabhu from Nadia.

Some one used to pray to the provindence for not taking away Nemai from Nadia.

2362-2367

Another song ----Raga Bhupali
On hearing the comming of Gamanga, the blind
people came out of
their houses. Some one of them began to complain
to the providence
for making him blind as he could not see the beauty
of Gamanga. They
began to learnt that they could not properly enjoy

the nectar-like beauty

f Gamasendara because they could not control themselves as even their blind eyes also began to run with Prabhu Gamachandra. 2368-2371

Another song in Raga Tori
The lame people also came out on the road to observe

GamaGunanmoni. They began to wait with all secitement and to thik

when Prabhu would come that way. Some one said that now they had

understood the intention of the providence for creating them lame

because if they had not been s, they might have gone elsewhere and out

the same time would miss the loving association of Prabhu. They now

desired t be have and to be Naidia throught their lives because they

wanted to abserve Prabhu gamachandra all the

time. 2372-2375

In another two songs Narahar had descried the same thing i.e. the feelings of the people f Nadia observing the begutyof Gamachandra 2376-2383

Oh srinivasa, during the Nadia town, Prabhu had revealed himself fr the

happiness of hs wn devotees. when , during his tour, he culd see the

eows grazing on the beach of the Ganges could hear the loingof the

cows while grazing in groups and culd seethem drinking water and

looking here and there with their tails up or fighing with one aother,

Prabhu used to cried out loudly "I am HE", "Iam HE". 2384-2387

Being wonderful eestasy, Viswamvara used to run gladly o the house of

Srivasa who used to shut the door and begun to worship the idl f

Nrshmadeva, Prabhu had begun kickng the door of the room with

roarng which had broken the immediatatin of srivasa. Srivasa became

very angry at this and looked here and there. He saw the spinted feature

of Viswamvara n the eelestal throne of the idol with four hands holding

samkha,chakra,gada,and padma, and he had been saying many things

with extreme roaring to Srivasa Srivasa became ver afraid and began to

worship Prabh in various ways 2388-2393

Srinivasa's enlogies to Srimad Mahaprabhu Being satisfied by the enlogies of srivasa,Prabhu showed him the

activities of all the incarnatins of Vishnu. Srvasa Mahasa wh had been a

scholar in all scrptures, kept on prasning the glories

of Prabhu which
pleased Prabhu Gamahari very much and Prabhu
greatly favoured
srinivasa by granting him what he had disired in his

mind. Srivasa and is follewers had been fortnate enough as they

continued worshipping

Prabhu with various items. His method of worshipping Prabhu had been

above any saying. Sbeing very much satisfied Prabhu placed his feet on

the heads of all of them and freed their minds from all kinds of fear. Sri

Vasa had a niece named Narajani who had been four years old. Due to

the wish of Prtabhu, she began to cry by uttering the name of Krishna.

Prabhu became ecstatic in emotion and favored the girl in various

wonderful ways which the laymen could not understand. While Prabhu

came to his sense, he became very ashamed and told Srivasa not to tell

anything to anybody. Then he returned to his own house. 2394-2403

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Prabhu went to the house of Murari where He manifested Himself as the Varaha incarnation.

One day, being deeply absorbed in the mood of Sri Varaha, the

Lord ran towards the house of Murari roaring loudly. Rushing into the

house He entered the temple of Lord Visnu and manifested His form as

Lord Varaha. Seeing a waterpot in front of Him, he picked it up with

his teeth and said to Murari, "You know nothing about My

incarnations." What could Murari say? He was speechless. However,

Prabhu ordered him to speak. Thus, with a faltering voice and eyes

filled with tears, Murari immediately began to glorify the Lord's

unlimited transcendental qualities. Being greatly satisfied by His

devotee's prayers, the Lord abundantly showered His mercy upon

Murari. In this way, Prabhu visited the houses of all his devotees for the purpose of revealing to them His real identity.

One day while Srivasa and Murari were praising the glories of

Prabhu, Srivasa pandita began to lament; "How could I have failed to

recognize Prabhu for so long? My heart aches to think that Prabhu

once carried my flower basket and my loin cloth. At that time I offered

Him my blessings saying, "May you attain devotion to the feet of Krsna."

What an ignorant fool I was to advise the Lord

Himself to worship Krsna." Lamenting in this way, Sri Murari and others burst into vehement tears.

Sri Nityananda Prabhu's arrival in Nadia.

Gaurarai informed Srivasa and others that
Nityananda would
soon come to Navadvipa. Shortly thereafter
Nityananda Prabhu arrived
in Nadia but kept Himself hidden. No one except
Mahaprabhu was
aware of Nityananda's appearance there. The Lord
thus took some
devotees with Him to the house of Srinandana
Acarya where
Nityananda was hiding. There they found Sri

Nityananda was hiding. There they found Sri Nityananda Prabhu sitting in meditation. The devotees who had come with Gaurarai were mesmerized by the enchanting beauty of

Nityananda.

Nityananda looked up and saw the Lord standing
before Him,
looking more beautiful than Madana, adorned with
celestial flower
garlands and exquisite dress. (As in Sri Caitanya
Bhagavata??) The
glittering of gold seemed dull and faded in
comparison to the effulgence
of the Lord's transcendental body. Even the moon
desired to look upon
the shining face of Prabhu. The Lord's teeth were
capable of defeating
the pride of pearls; His beautiful hair could madden
the universe; His
eyes shown brightly like blossoming red lotus
flowers and a sacred
thread hung across His broad chest; His graceful
arms hung down to His
knees and His handsome forehead was decorated
with tilak. His entire

body was gorgeous even without ornaments.

Nityananda Prabhu was completely enchanted by the stunning beauty of Visvambhara.

In order to disclose the internal meditation of Nityananda,

Gaurarai requested Srivasa to recite some appropriate slokas from the Srimad Bhagavatam (Chapter 10 p. 21/5): "Once Sri Krsna, wearing a

golden colored loin cloth, a peacock feather on the tuft of His hair, a

Karnika flower in His ear and multi-colored garlands around His neck

entered as Natabara into Vrndavana which was marked by the signs of

His own feet (sankha, cakra etc.). The gopas surrounded the Lord

singing His glories while Krsna played His flute, whose holes were

blessed by the touch of the Lord's lips (saliva)."
Hearing these verses

Nityananda Prabhu was filled with ecstatic emotions. Narahari has written a song which beautifully depicts the loving sentiments of Sri

Nityananda. Oh Srinivasa, the glories of Nityananda Prabhu are celebrated throughout the entire universe.

Seeing Nityananda in the lap of Visvambhara, Gadadhara smiled

happily. Visvambhara then told Nityananda, "Tomorrow is the full

moon day on which you must worship Sri Vyasa. Where will you

perform this ceremony?" Nityananda replied, "In the house of Srivasa."

Srivasa was thrilled and began speaking to
Visvambhara about the
arrangements for the next day as they all walked
towards the house of
Srivasa.

Various sports of Mahaprabhu in the house of

Srivasa.

- Oh Srinivasa, in the house of Srivasa, Visvambhara and
 - Nityananda performed sankirtana dancing madly accompanied by
- numerous devotees. With the purpose of revealing the true identity of
 - Nityananda Prabhu, Gaurahari personally worshiped Nityananda as
 - Balarama. Suddenly Gaurahari climbed up a dias and began uttering
 - "Varuni, Varuni." Immediately someone brought water from the
 - Ganges and gave it to Prabhu, who drank it like wine. On the demand
- of Gaurahari, Sri Nityananda, who saw the Lord in His six handed form,
 - gave Him the Sri Hala and Mushala?? Suddenly Prabhu began to utter
 - "Nada, Nada" and Advaita Prabhu responded to these words as if it were

his name.	Overwhelmed	with ed	estacy,	Nityanan	ıda
	Prabhu	broke F	His		

danda and kamandalu. Gauracandra had to pacify Nityananda; He took

the danda and kamandalu and threw them into the Ganges. Who could

understand the inner meaning behind this action?
Gaurahari and

Nityananda then went to the Ganges to take bath.

The worship of Sri Vyasa.

Prabhu (Nityananda?) offered flowers and sandalwood paste to

Sri Vyasa, properly following the appropriate procedures. Afterwards,

at this spot, Sacimata found Nimai-Nitai and others taking the prasada

of Vyasa. Previously there was a Kunda tree here from which the

Vaisnavas used to pluck flowers for worshipping. One day Gaurarai

told Srivasa that Advaita would soon be arriving

there carrying various

items for worshiping Him. Advaita was anxious to see Gaurahari

manifest His original feature as the Supreme Lord.
Thus Prabhu

entered into the temple of Visnu and sat on the Deities celestial throne.

All the devotees stood in a circle around the Lord gazing at His moon-

like face. Nityananda held the umbrella above His head and

Gadadhara offered Prabhu betel. Everyone was engaged in serving the Lord in various ways.

In the meantime Advaita arrived there and fell on the ground

bowing at Prabhu's feet. Advaita drank in the allenchanting beauty of

the Lord, whose was as brilliant as millions of suns;
He stood in the

pose of Krsna, bedecked with jewels and ornaments,

holding His flute in

His hands. Brahma, as well as other demigods and saints stood before

the Lord chanting His glories. Seeing this exquisite form of the Lord,

Advaita was overwhelmed. Prabhu told Advaita again and again, "I

have revealed myself as an incarnation to keep your promise." In this

way Prabhu satisfied Advaita as well as all of the devotees. Advaita

continued to stand before the Lord with folded hands and Prabhu

ordered him, "Worship me along with your wife."

By the order of Prabhu, Advaita Acarya and his wife worshiped the lotus feet of the Lord.

Being ordered by Prabhu, Advaita delightfully washed the Lord's feet with perfumed water and offered Tulasi leaves smeared with

- sandalwood on His feet. While praising the Lord, he offered sixteen
- items of worship with utmost sincerity then fell at the feet of Prabhu
- with tears in his eyes. Understanding the desire of Advaita, Prabhu
- placed his feet on Advaita's head and the devotees cheered joyfully.
 - Being ordered by Prabhu, Advaita began dancing and chanting the holy
 - name, while the devotees lay prostrate before the feet of Prabhu.
- Looking up at the face of Nityananda and observing the activities of
 - Advaita, they all shed tears of joy. Each of the devotees offered
- garlands to the Lord then they insisted that Advaita make some request
- to the Lord. Advaita thus prayed, "All of my desires have been fulfilled.
 - Now please show Your mercy to the fallen conditioned souls." All of

the devotees were happy to hear Advaita's request, but who could

understand the intimate relationship between Prabhu and Advaita?

Gauracandra then went to His residence, leaving Nityananda in the

house of Srivasa, and all the devotees returned to their own homes.

Oh Srinivasa, due to the desire of the Lord, numerous devotees came to Nadia from various places; Pundarika Vidyanidhi, whom

Prabhu was eagerly waiting for, came from
Vangadesha with many
followers, and a certain villager named Sri Mukunda

also came to meet

Vidyanidhi.

The ecstatic condition of Sri Vidyanidhi.

Outwardly Vidyanidhi decorated himself like a prince but only Sri

Mukunda could understand what kind of Vaisnava Sri Pundarika

actually was. Sri Mukunda and Gadadhara Pandita Gosvami came to

meet him, but observing his external appearance Gadadhara mistook

him to be a "pleasure loving" Vaisnava.

Understanding Gadadhara's

mind, Mukunda tried to help him to understand the true state of mind

of Pundarika by chanting various slokas (Srimad Bhagavatam 32nd chapter 2/23):

"It is only the merciful Lord Krsna who I can ask for my salvation.

He is so kind that He even showered his mercy upon the demoness

Putana, the sister of Bakasura. Although she was trying to kill Him, He

considered her to be a mother-like nurse and sucked her poisonous

breast milk.

Upon hearing this sloka, Vidyanidhi impatiently, insisted that

Mukunda continue describing the episode again and again. While

listening attentively Vidyanidhi cried out in roars. He began to sweat

and shiver while tears whelmed up in his eyes. He thrust himself on the

ground and kicked the bed, spoiling his beautiful clothing. His

handsome body became smeared with dust as he rolled on the ground and fell unconscious.

Gadadhara was astonished to see the condition of Vidyanidhi and

began to weep in repentance. He told Mukunda, "What a sinner I am,

by your mercy I have understood my mistake. I can only be saved from

my offense to Pundarika Vidyanidhi by taking

initiation from him."

(This is further described in Sri Caitanya Bhagavata-Madhya Khanda.)

Gaurahari gladly consented to this and ordered Gadadhara to perform

the initiation hastily. Gadadhara was then initiated by Vidyanidhi, much

to the pleasure of all the devotees, especially Mukunda. What can be

said of the glories of both the guru Vidyanidhi and his disciple

Gadadhara? They are both extremely intimate associates of Sri Krsna
Caitanya.

The character of Nityananda was impossible to comprehend; He

behaved just like a boy whenever he stayed in the house of Srivasa. Sri

Malini Devi, wife of Srivasa, treated Him exactly like her son.

Nityananda never ate with His own hand; He

enjoyed eating rice from the hands of Malini. Srivasa also displayed great love for Nityananda.

Prabhu knew the mind of Srivasa and for that reason He gladly handed over the charge of Nityananda to Srivasa.

Nityananda, in the mood of a little boy, used to travel throughout Nadia to the houses of Gangadasa and Murari Gupta.

Nityananda used to swim happily in the Ganges then run to the

- house of Srivasa to see his mother. Gaurahari also visited the house of
- Srivasa regularly along with Nityananda, Advaita, Gadadhara and other
- followers. Look, Srinivasa, this was the compound of Srivasa's house
- where Prabhu and His companions danced madly, absorbed in
- sankirtana. The earth seemed to tremble with the sound of their dancing

and kicking. Narahari has described the beauty of
this sankirtana in his
songs. Vrndavana dasa has also explained it
wonderfully. In the
compound of Srivasa, Sri Caitanya Rai used to
dance wildly while the
instrumentalists played kholas and karatalas.
Nityananda's moon-like
face lite the house of Srivasa as He danced like a
drunkard, looking
gorgeous with His golden complexion, strong hands
and lean waist like a
lion. His beautiful broad eyes shed tears like
showers of rain soaking
the ground. Observing the ecstatic condition of
Gaura and Nitai,
Advaitachandra roared continuously. Srivasa
Pandita held the feet of
the Prabhus with tears streaming from his eyes.
Mukunda and
Gadadhara held each other weeping incessantly,
while Thakura

Abhirama cried out, "Haribol, Haribol."

- Oh, Srinivasa, I cannot describe how many people assembled in
- the compound of the house of Srivasa. As the main entrance of the
- house had been closed, numerous people where left outside in great
 - distress. Although Prabhu and His companions spent half of the night
- in sankirtana they felt no exhaustion, neither was there any sweat on
- their bodies. Lost in the ecstacy of sankirtana, they could not
- understand that they had already spent a year in a glimpse due to the
 - wish of Prabhu Gaurachandra. (In Sri Krsna Caitanyacarita 2nd chap
 - 7th Sarga.) For the pleasure of His devotees Sri Gaurahari sported in
- this way, spending an eternal night in sankirtana. (Sri Caitanya

Bhagavata--Madhya Khanda.)

In	ecstasy,	Prabhu	used to	address	all t	he \	Vaisnav	as
			by t	heir				

former names. What can I say, Srinivasa! The pastimes of the Lord

could melt even rocks. I cannot describe the extraordinary emotions of

Nityananda, Advaita, Gadadhara and others. Due to the order of

Prabhu, they stopped their sankirtana at the fag end of the night.

Prabhu then took the salagrama sila in his lap and sat on the throne of

the Deity, demanding curd, milk and butter from his devotees. What a

beautiful relationship between Prabhu and his devotees. Prabhu

delightfully ordered Sri Murari Gupta to recite some poems composed

by Sri Gupta himself. Sri Murari Gupta began to recite Ramastaka and

the Lord, who was greatly pleased, at once regarded

himself as

Ramacandra. With a sweet smile Prabhu wrote the name "Ramadasa"

on the forehead of Murari Gupta. He also recited Raghunathastaka.

By the order of Mahaprabhu, Murarigupta recited his own composition
"Sri Ramastaka".

"I adore the Supreme Lord Ramacandra who is worshipped by the

residents of the three worlds; Whose face is as beautiful as a spotless

moon, Whose ears are adorned with beautiful kundalas, shining more

brilliantly than the stars named Brhaspati and Sukra; and whose crown

is bedecked with the gleaming Kiritamani jewel which glows like the shining rays of the sun."

"I worship Sri Ramacandra, the only guru of the

three worlds,

Whose eyes are as beautiful as blossoming lotus', Whose lips are like

beautifully red bimba fruit. His nose is charming and His smile defeats the soft rays of the moon."

"I worship the only guru of the three worlds, Sri Ramacandra,

whose neck is as charming as a conch, and Whose complexion is like

that of a blue lotus. His effulgent necklaces of pearl and gold are

likened to the sky, where lightening flashes next to white swan-colored clouds."

"I praise Sri Ramacandra, by whose side is seated the bright

golden complexioned Sita who holds a lotus flower in Her raised hand.

That lotus clasped by Her five beautiful fingers is

possessed of more than five hundred leaves."

"I sing the glories of Sri Ramacandra, the only guru throughout

the three worlds, in front of whom stands the great archer Sri

Laksmana, formerly known as Shesha (or Great Spirit), whose beautiful

golden complexion is enhanced by numerous ornaments and who is

known as a devout servant of his elder brother."

"I glorify Sri Raghava, the killer of the demons Ravana, Khara,

Trisira and Kavandha. He is the destroyer of the corruptor's of Sri

Dandakaranya: the killer of Vali: and the friend of Sugriva."

"I worship the only guru of the three worlds, Sri Rama, who has taken the hand of Sita after breaking the Haradhanu. While one his way from Mithila to Ayodhya, Sri Ramacandra, for the pleasure of his father, destroyed the pride of Parasaurama."

Being pleased to hear the glories of Sri
Raghunandana
Rajasimha, the Supreme Lord Gaurasundara, placed
his feet on the
head of Sri Murari Gupta and wrote on his
forehead, "It is My desire
that henceforward you shall be known as
Ramadasa."

Murari Gupta was overwhelmed with joy and gratitude. In the morning Prabhu and all the devotees returned to their own houses. Who can understand the hidden meaning and true intentions behind the Lord's transcendental activities.

Mahaprabhu's ecstatic kirtana on the bank of the Ganges.

One day Mahaprabhu, along with his companions, went to the

bank of the Ganges. By the of the Lord they began sankirtana. In

ecstacy, Lord Gauranga danced beautifully in the midst of His devotees.

Sometimes He cried, sometimes He laughed, and sometimes he roared.

As various types of instruments played, the nectar of His voice and the

sound of his ankle bells filled the air, maddening the entire universe.

The Lord's gorgeous moon-like face, His long hands touching his knees,

His beautiful white teeth like Kunda flowers, His broad chest, and His

attractive curly hair enchanted the minds of the people.

Oh Srinivasa, the river Suradhuni (Ganges) was

fortunate enough

to have the Lord and His devotees walk along her banks joyfully

performing sankirtana. These pastimes have been described by Narahari

in his songs. Afterwards Gaurahari returned to his home.

One day Prabhu came to the house of Srivasa and took His seat

along with His companions. The Lord could not allow a single day to

pass without engaging in sankirtana; He wanted nothing else but to

chant the holy name, nothing else could bring Him happiness. While

absorbed in chanting the Lord began to look here and there, but no one could understand His mind.

Gaurahari's abhiseka in the house of Srivasa.

Taking the hints given by the Lord, his favorite disciples hastily

began making arrangements for Prabhu's abhiseka; happily bringing

water from the Ganges. Mukunda and others started singing as Prabhu

Gauracandra was placed on the throne and His abhiseka began. Vedic

hymns were chanted as they began pouring Ganges water on the Lord to

bath Him; The women made sounds through their tongues and the

sweet vibration of musical instruments filled the air.

As they sang the

devotees wept with joy and the demigods began chanting the glories of

the Lord. Even Madana would faint upon seeing the charming face of

the Lord as His beautiful glittering golden body was bathed.

Oh dear Srinivasa, innumerable devotees came to

		see the	e Lord's				
abhiseka	and	Gaurahari	smiled	softly	at	them	all.

The number of

buckets of water brought by the people was beyond counting. One

maidservant named "Dukhi" took great pleasure in bringing water for

Prabhu and thus the Lord changed her name to "Sukhi." Some of the

devotees sponged the body of Prabhu with soft cloths, while others

brought new clothes for the Lord to wear. Someone else brought

sandalpaste to smear over the body of Prabhu, and another decorated

the beautiful body of Prabhu with ornaments all the while observing the

Lord's moon-like face. Another devotee decorated the throne of Visnu

and the Lord then came to take His seat.

Nityananda held the umbrella over the head of Prabhu and someone else fanned

Him with a camara
while other devotees delightfully showered flowers.

Some of the
devotees fell prostrate at the feet of Prabhu and
began glorifying Him,
while others brought many items of food to offer to

while others brought many items of food to offer to the Lord.

At that time Gaurahari told Srivasa, Advaita, Gangadasa and

Haridasa about their former lives and they began to weep and fall at His

feet upon hearing His words. Prabhu offered a boon to Sridhara who

used to sell the outer-covers of banana trees. The Lord delightfully

offered His benedictions upon everyone; He suddenly appeared before

each devotee in the particular incarnation of Visnu which each devotee

was accustomed to worshiping. Murari, who worshiped the Rama

incarnation of Visnu, was able to see Rama, Sita,

Laksmana and himself as Hanuman. Overwhelmed with joy he began singing the praises of the

Lord. Being satisfied with Murari, Prabhu gave him the name Murari

Vallava. Mukunda also received the Lord's favor and from that time

became known as a favorite associate of Prabhu. For seven long

praharas Prabhu remained in this state of ecstacy.
All of the demigods

including Caturmukha and Panchamukha came there in hiding to see

the Lord. While Prabhu performed His pastimes the happiness in the

house of Srivasa knew no bounds. Leaving Nityananda in the house of Srivasa, Prabhu returned to his own house.

The description of Jagai-Madhai's deliverance and discussions with Srinivasa about Nityananda Prabhu.

Who could understand the transcendental characteristics of Sri
Nityananda Prabhu? One day upon finding Malini devi in distress,
Nityananda asked her what had happened. Malini explained that a crow had stolen her pot of butter oil. Smiling,
Nityananda ordered the crow to return the pot and the crow at once returned it to Malini devi. Seeing the power of Nityananda, Malini began to praise

Nityananda also regularly visited Sacidevi in her home. On one such occasion Gaurahari instructed Nityananda and Haridasa to preach

Him profusely.

throughout Nadia. Following the Lord's order, Haridasa and

Nityananda daily visited every house in Nadia requesting the dwellers to worship Krsna. The wise people received them

When Gaurahari heard what had happened His fury knew no

bounds. He rushed towards the spot calling for the Sudarsana cakra to

kill the wicked brothers. The kind-hearted Nityananda, however,

stopped the Lord and saved the sinners from the cakra and from hell.

Afterwards He showered His mercy on Jagai and Madhai; bestowing

upon them the most precious gift of devotion, which is desired even by

the demigods in heaven. He included them amongst His group of

devotees and they were drown in the ocean of sankirtana.

The news spread like wild-fire throughout the three worlds,

"Gaura Gunamoni has delivered two demon-like brothers from sin."

Everyone breathed a sigh of relief and happily rushed to see the two

reformed brothers.

Narahari has written a song describing this incident:

Oh what a joy in Nadia,
Wanting to see the two reformed brothers,
Everyone, whether man or woman, rushed to see
them,

while excitedly speaking with one another. Some said privately,

"Look at them,

what an innocent appearance they have gained Where have their sinful minds gone?"

Some said, "Oh how wonderful

is the ecstatic love they have attained.

Sometimes they cry out with love and are unable to control their tears."

Some said, "How beautiful they are looking trembling in ecstasy and rolling on the ground caring for nothing."

Some said, "Look, they are gazing at the moon-like face of Gaura and becoming overwhelmed and are bowing to His feet."

Some said, "Look at Nitaichand to whose feet they are falling while lamenting in various ways as tears stream from their eyes."

Some said, "look at Advaita Iswara with Gadadhara and Srivasa walking in ecstacy enjoying the regards from all."

The scene was so pleasing to everyone that even the demigods began to sing the glories of Prabhu Gauracandra and shower flowers upon Him and His devotees. Narada also praised Prabhu, and the Lord encouraged everyone to merge into the happiness of sankirtana. Prabhu then returned to his own house followed by everyone.

Jagai and Ma	ıdhai were	changed	l persons; eve	ry
	morni	ng they		

- bathed in the Ganges then chanted the holy name incessantly. Everyone
- in Navadvipa henceforth began to admire these two extremely virtuous
- brahmanas. Oh Srinivasa, look at the house of Jagai and Madhai.
 - Being ordered by Nityananda, Sri Madhai used to humbly clean the
 - bathing place on the bank of the Ganges everyday, bowing to the feet of
 - everyone who came there to bathe. Observing him weeping miserably,
 - everyone cried along with him and prayed to Prabhu for their well
 - being. This place is therefore called the ghat of Madhai. Here Madhai
- practiced meditation, for which he earned the title Sri Madhava brahmacari.

Mahaprabhu's sankirtana in the house of Srivasa.

- One day Mahaprabhu, along with his companions, went to the
- house of Srivasa, who was overwhelmed with joy by the presence of
- Prabhu. While dancing in sankirtana, Prabhu asked His companions,
- "Why am I not getting peace in my mind." Hearing this, Srivasa Pandita
- became anxious and began looking here and there. Suddenly Srivasa
- discovered his mother-in-law hiding in a corner of the room with her
- head covered by a turban. Srivasa took her by the hair and dragged her
- out of the room. Seeing this Prabhu said, "Now I am feeling happy" and

became absorbed in sankirtana.

- One day, while Prabhu was lying unconscious due to ecstatic love,
 - Advaita came forward and took the dust of His feet

and smeared it on

his body. When he regained consciousness the Lord said, "Why am I

not feeling happy?" The devotees could not understand what they had

done wrong, and looked to Advaita questioningly.
However, when they

saw Prabhu grab Advaita's feet tightly and place them on His own head,

they understood the meaning of the Lord's displeasure. Mahaprabhu then took His seat on the throne of Visnu.

Meanwhile Suklamvara arrived there after completing his alms-

taking from the houses of Nadia. Out of extreme love and affection

Prabhu took rice from the cloth bag of Suklamvara and addressed him

by the name of "Sudama." Holding the cloth bag on his shoulder

Suklamvara humbly danced along with the kirtana.

The Lord then left with his companions for a certain section of town to perform sankirtana.

Mahaprabhu's wonderful method of kirtana has been described in the songs of Narahari as well as many places throughout this book.

Oh Srinivasa, look over here, this is the house of Sanjaya, where

Prabhu used to sing and dance with his companions in sankirtana. This

has also been described elsewhere in this book. Look under this tree,

Prabhu used to rest here on His way to the Ganges. Along the way,

affectionate ladies would speak to the Lord. This has been described in

a song composed by the disciple of Gadadhara Thakura, Sri

Yadunandana Chakravarty: "Oh my dear friends I have just seen Sri

Gauranga walking along the street, crying out the

names of Radha. He
was unable to control Himself and fell on the
ground and His body was
smeared with dust. I cannot bear the misery of
observing Prabhu crying
so bitterly. Now I am asking myself why did I go in
that direction to see
Gauranga." There are many songs composed by
Yadunandana wherein
he describes the same pastime in different ragas.

The elegant dancing of Sri Gaurasundara.

Oh Srinivasa, Prabhu used to dance in this place on the bank of the Ganges. This is described in Narahari's song in Raga Som:

On the bank of the Ganges Gaura Nata Nagara used to roam with his companions. His impassioned dancing, which was more elegance each day,

maddened the entire universe.
With His golden complexion His strongly built body
trembles in ecstacy
His gait, like an elephant, and long hands
has put the demigods to shame.
His beautiful kunda like teeth smiling sweetly
used to mesmerize the universe
With a bright face he constantly uttered "Hari,
Hari,

making everyone impatient.

Narahari has described this in different ragas in other songs.

After satisfying Mother Ganga, Prabhu returned to his house with his followers.

SPELL CHECKED..

mahaprabhu's dancing and assuming the feature of Sakti in the house of Sri Chandrasekhara Acarya.

One day Prabhu desired to dance in the house of
Chandrasekhara
Acarya. Just look at the house of Chandrasekhara
where Prabhu came
along with his companions. Sadasiva and
Buddhimanta Khan gathered
many articles of clothing so the Lord could dance in
the features of
Laksmi and other saktis. Nityananda and Advaita
also danced in
different features. Sacimata with Visnupriya devi,
Srivasa and others
along with their wives all assembled here to enjoy
watching the dancing
of Prabhu. Mukunda and others started kirtana with
mrdanga, mandira
and other musical instruments. Advaita and others
were feeling a little
awkward, so the Lord, wanting them to forget
themselves, began

dancing. As the devotees began to cheer, "Jaya,

Jaya", Sacinandana
started dancing in the feature of Rukmini.
Although many in the
audience were unable to understand the Lord's
masquerade, they were
all overwhelmed by Prabhu's glowing beauty.
Narahari has written a
song describing this pastime.

Oh Srinivasa, Prabhu took the form of different
Sakti's and
danced beautifully. Sometimes He danced playing
the role of Parvati
and sometimes in the roll of Laksmi. Suddenly,
playing the part of
Maha Laksmi, He took his seat on the throne. Being
order by Prabhu,
His companions began to worship Sri Laksmi and

Gaurahari was ecstatically absorbed, playing the part of the mother of everyone, He began to feed His breast milk to everyone, seeing them as

Parvati. As

His children. this way Prabhu Gaurahari revealed a wonderful but strange pastime before everyone.

Oh Srinivasa, Gadadhara Pandita, Nityananda,
Advaita, Srivasa

and others depend modly at this spot. Even Brohm

and others danced madly at this spot. Even Brahma and other

demigods cannot experience the pleasure which was revealed in the

pastimes of the Lord in the house of Chandrasekhara. In the morning the devotees, along with their wives, happily returned to their own

houses. Sacimata who had greatly enjoyed watching her son dance, also

returned home with her daughter-in-law. However, even though the

devotees left that place, the spirit which had been created by Prabhu

there, miraculously remained for seven days.

Sri Mahaprabhu's visit to Santipura.

Mahaprabhu once visited Santipura and stayed there for a few

days, then returned to Nadia on this road.

Mahaprabhu, Nityananda,

Advaita, and Haridasa paid a visit to the house of Srivasa. Murari

immediately came forward and bowed to the feet of Gaurahari and then

to Nityananda and Advaita. Prabhu corrected Murari saying, "You have

made a mistake by not bowing to Nityananda first.

What can I say to

you as you are a layman." Murari replied, "But how could I know?"

Prabhu assured him, "Now you should go home but tomorrow you will

understand everything." Saying this the Lord dismissed him and happily began sankirtana in the house of Srivasa.

The dejected Murari Gupta went home and fell

asleep. In his
lream he saw Nityananda in His powerful form of
Balarama, holding

the Srihala musala in his attractive strong hands. His beauty could

defeat the pride of the glowing silver moon. He was walking like a

drunkard and behind him walked Visvambhara, looking gorgeous in His

form of Krsna, with blue complexion and wearing a peacock feather on

the tuft of his hair. Seeing this vision, Gupta was perplexed. Prabhu

then explained that He was younger than Nityananda and then both of

Them disappeared. Now Murari understood that Nityananda was the

elder brother of Prabhu. Overwhelmed in joy he rushed to the house of

Srivasa. There he found Prabhu Gauracandra sitting on the celestial

throne with Nityananda standing by His right side.

This time he bowed first to the feet of Nityananda and then to Prabhu.

Gaurahari smiled

and asked Murari, "Oh Gupta, what are you doing?"
Murari said, "As

you have told me." In a joyful mood, Prabhu offered his own chewed

betel leaf to Murari who ate it and then wiped his hand on his own head.

Mahaprabhu in the house of Sri Murari Gupta.

- One day Murari Gupta told his wife, "I shall take my food now."
- That virtuous lady cooked rice and brought it to her husband who first
- offered it to Krsna and then respected the prasada.

 On the following
- morning Prabhu paid a visit to the house of Gupta who asked Prabhu,
- "How kind of you to come to my house. Why have you come so early in
- the morning?" Prabhu replied, "I want to be treated

for indigestion."

- Gupta asked, "What did You eat yesterday?" Prabhu replied, "Certainly
 - you know as well as I. Yesterday you offered Me so much rice and
 - insisted that I eat it all, so how could I avoid it. Now, as a result of
- eating too much, I have indigestion. It can be cured by drinking lots of
- much water." Saying this Prabhu drank water from Murari's glass.
- Having received such mercy from the Lord, Murari and all the members
- of his family began to weep in joy. Prabhu cordially embraced Murari and returned home.

One day, in the house of Srivasa, Gauracandra revealed His four-

- handed Visnu form, holding His sanka, cakra, gada and padma. At that
- time Murari became Garuda, the chief of the birds

and stretched out his
big wings. Prabhu climbed on his back and
wandered around the
compound of the house. How fortunate were the
associates of Prabhu
to witness such a beautiful scene.

One day Murari thought, "Who knows what Prabhu has in mind.

So I shall die first." Thinking in this way he decided to kill himself that

night and thus found a sharp weapon and hid it.
The Supreme Lord

Gaurahari who could understand the mind of His devotee, came to

Murari's house and searched out the weapon which he had concealed.

How can I describe what Prabhu then said to Murari to whom Prabhu
Himself was bound by love.

Oh Srinivasa, one day Prabhu visited this place known as Visarada

Jangal where he met Devananda Pandita who had once performed a

great sin in the house of Srivasa. Prabhu sternly rebuked him and

Devananda felt very ashamed. Look, over here is the den of drunkards.

Srivasa forbade Prabhu to go there but Prabhu, the great friend of the

distressed, intentionally used to pass by that way.

The drunkards saw

Prabhu and began to utter "Haribol, Haribol!"

Prabhu looked at them
lovingly showing His mercy upon them.

Look at the house of Maheswara Visarada whose son was

Vasudeva Sarvabhauma. Due to the desire of Prabhu, Vasudeva stayed

in Nilacala. Gopinatha Acarya enjoyed many pastimes with the Lord in

Nadia. Being ordered by Prabhu, he went to Nilacala but he was very unhappy when he could not find the devotees their who had formerly

met Prabhu. Oh my dear son, who could understand what Prabhu had in His mind. Meanwhile Prabhu and His associates continued to

perform sankirtana madly in Nadia. This has all been explained by Narahari in his songs.

Isana describes Mahaprabhu's Kazi damana lila.

- After spending a pleasant time with his companions Prabhu
- returned home. Prabhu ordered the people of Nadia to be absorbed in
 - sankirtana and following the Lord's order the town was filled with
- blissful kirtanas. The unhappy heretics complained about this to the
- Kazi. Thus, much to the displeasure of the Lord, the Kazi forbade
- everyone to engage in sankirtana. In anger, Prabhu

decided to punish

the Kazi and began preparing to tour the city with the sankirtana party.

Prabhu divided his companions into different groups and directed them

to sing and dance in various streets madly in sankirtana. Advaita

Acarya took the lead of one group, Haridasa took the lead of another.

Srivasa also took the lead of a group and another group was headed by

Prabhu Himself with Nityananda and Pandita Gadadhara, while

Vakreswara and others led another group. Some of them remained

nearby the Lord, while others spread out into other areas. Numerous

people joined in the kirtana and danced madly. What a beautiful sight it

was in Navadvipa. Even Narada and other demigods and saints joined the dancing parties keeping themselves disguised.

People did not care a fig for the Kazi.

The millions of lights the sankirtana parties carried
throughout
Navadvipa seemed to turn night time into day. The
pleasant
atmosphere was enhanced by the cooling soft rays of
the moon beaming
down upon the women, children, and aged people
who joyfully observed
the elegant dancing of Prabhu's sankirtana. The
entire city vibrated with
the sound of "Hari, Hari." The foolish heretics
became extremely
uncomfortable in the midst of the festivities.
Narahari has explained in
his songs that Lord Caitanya's dancing was so
enchanting that the
people who were sitting in their houses lost control of themselves and
rushed out in the street to join the sankirtana

party. From the last row

of the kirtana party, Ramai, Sundarananda, and Mukunda lead the

singing. Gaurasundara danced in the middle, and Advaita stayed in the

front row singing. As Prabhu danced He looked here and there and at

once the people of that direction lite their lamps and uttered, "Hari

Hari". What is the use of practicing meditation or performing Vedic

rituals when Mahaprabhu's sankirtana is indiscriminately delivering

mankind from damnation regardless of one's caste or creed. The

housewives lost interest in their appearance and dress, the sannyasi's

gave up their meditation, and the most peculiar was that even the

yavanas began to chant the holy name.

Prabhu suddenly changed his course, proceeding in the direction

of Madhai's ghat. Look at this Barkona ghat where
Prabhu revealed his
wonderful pastimes of dancing and singing. From
the bank of the
Ganges Prabhu had to pass along this way.

The Kshetrapala Siva dances with Mahaprabhu.

There was a temple of Kshetrapala Siva, in the form of a linga, in

Navadvipa. This powerful and spirited deity assumed his original form of Siva. Prabhu Gaurahari then fulfilled the desire of Lord Siva by dancing ecstatically with him.

Look at this temple of Ganesa. That beautiful deity disappeared

from this place after Mahaprabhu took sannyasa and the people of this area where extremely unhappy.

Over here is the village named Simulia where

Prabhu fulfilled Parvati's desire to relish the sankirtana of Prabhu.

Look, this is the path leading to the Kazi's house.

The Kazi

trembled in fear when he heard the Lord
approaching. After subduing
the Kazi and showering His blessings upon him,
Prabhu returned along
this path. With the submission of the Kazi, the
heretics were silenced
forever.

Mahaprabhu's visit to the house of Sridhara and His pastimes there.

One day Prabhu and His companions paid a visit to the old dilapidated house of Sridhara. Entering into the compound of the house the Lord picked up an old broken iron pot which was filled with

rain water and happily drank the water.

Overwhelmed with love for His devotee, Sridhara, the Lord burst into ecstatic tears.

The Lord began

kirtana there in the compound and Nityananda, Advaita and others

joined in, weeping along with Prabhu. Gaurahari then led His joyful

sankirtana party throughout the villages of Gadigacha, Pardanga etc.

This is described in Sri Caitanya Bhagavata Madhya Khanda (23/513),

"Even today the fortunate people of Navadvipa can observe the

wonderful pastimes Lord Caitanya." As
Mahaprabhu engaged in His
pastimes of nagara-sankirtana, distributing divine
love unlimitedly to

His devotees, there was no end to the happiness everyone experienced.

Mahaprabhu's dancing on Janmastami day in the house of Srivasa.

One day in the house of Srivasa, Prabhu
announced, "Tomorrow
is the birthday of Krsna." Srivasa and others,
knowing the mind of

Prabhu, at once understood that tomorrow He would dance in the form

of a Gopa. Everyone began busily preparing for the forthcoming

festival. On the next day the house of Srivasa was filled with joy as the

auspicious abhiseka of Lord Krsna was performed, afterwards they

spent the entire night absorbed in sankirtana. The following morning

Nityananda expertly dressed and decorated Gaurahari in the garb of a

gopa. Ramai, Sundarananda, Gauridasa and others also decorated

themselves as Gopas. They all took earthen pots full of yogurt and

butter, tied strings around the necks of the pots, and

then tied the pots on both ends of a stick. Placing the stick on their shoulders they

entered into the compound of Srivasa. Absorbed in the mood of the

gopas, Srivasa and Advaita scattered curd and tumeric in the compound.

Within a short time the house of Srivasa was transformed into the house of Nanda Raja, the father of Krsna. Narahari has described this incident in his songs.

By the order of Mahaprabhu, arrangements were made to perform the birthday ceremony of Sri Radha in the house of Sri Pundarika

Vidyanidhi.

With a smile, Prabhu told Pundarika, "Tomorrow I shall observe the birthday ceremony of Sri Radhika in your house." Vidyanidhi was overjoyed and rushed to his house to arrange everything for the festival.

The next day Prabhu and His companions came to the house of

Vidyanidhi. First of all Prabhu performed the abhiseka of Sri Radha,

then He decorated Himself as a gopa and directed his followers to do

the same. Taking on their shoulders earthen pots filled with milk, curd

and butter, they all began dancing like Gopas, and Pundarika scattered

milk, curd and turmeric in the compound of his house. Afterwards,

taking up their musical instruments, they began sankirtana dancing and

chanting eloquently as the Lord, in the dress of a gopa, stood beneath

the Kadamba tree holding his flute in the pose of Krsna.

The Lord's pastimes as a cowherd boy.

Oh Srinivasa, this is the spot were Prabhu revealed His pastimes

as a cowherd boy. When Gaurahari remembered His cows he suddenly

began calling out, "Saoli, Saoli, Dhavali," which were the names

of the two favorite cows of Krsna. He began to move the stick for

controlling the cows, as Ramai, Sundara, Nityananda watched joyfully.

The Dana Lila of Prabhu.

One day Prabhu went out wandering throughout the streets of

Nadia to collect alms, requesting, Give Me something, give Me

something." Although this sometimes put people in great difficulty,

they were unable to refuse. But afterwards they began to suspect that

they had given alms to Gaura, who was actually the

incarnation of Krsna.

Sri Gaurasundara flower-throwing pastimes.

One day seeing a flower garden, Prabhu wanted to enjoy pastimes with the flowers. He picked flowers and began throwing them on the heads of His devotees, and the devotees in return, also threw flowers on the head of Prabhu.

The chess-playing of Prabhu.

One day Prabhu and Gadadhara sat amidst the flower garden and became deeply absorbed in playing chess together.

Prabhu's water-pastimes.

One day, on this bank of the Ganges, Prabhu and

His companions played in the water, delightfully throwing water on one another's bodies.

Sri Gaura's picnic (vanavojana lila).

Oh Srinivasa, one day on this bank of the Ganges, Prabhu enjoyed

a picnic with his companions. Srivasa and Murari gathered many items

and Advaita directed all of them to sit in a circle, placing a palasha leaf

plate filled with rice in front of each of them. First Prabhu began

eating, then everyone else began to eat. With His own hands,

Nityananda fed Gaura kshira, sara, butter, and chana. Advaita similarly

fed Nityananda chana etc. Then Nitai reciprocated by feeding Advaita

sweetmeats. The devotees watched happily and also began feeding

varieties of prasada to one another. After eating

they all drank the cold and pure water of the Ganges. In another song Narahari has described this same event.

Jhulana-lila of Sri Gaurasundara. Songs of Narahari.

- Oh Srinivasa, due to the desire of Gauracandra all six seasons
- were visible in Nadia. For making the rainy season (i.e. Varsha Ritu) a
 - pleasant one, Prabhu climbed on a cradle and performed the Jhulana
- lila. As the Lord sat on His swing near the bank of the Ganges,
 - Gadadhara, Nityananda, Advaita and others sang the songs of Jhulana.
- The Lord's beauty stole the mind of the universe, as He sat looking like
- bright lightening, illuminating the cloudy monsoon sky. After

sometime, they brought Prabhu down from the cradle and placed him

under the Neepa tree. Seeing Prabhu under the Neepa tree, Nitai

became filled with ecstatic emotion and began to cry. Advaita roared

in ecstasy, while Srivasa and others offered many items of food to

Prabhu. Prabhu Gaurarai, the life of all, first of all distributed prasada to His devotees then afterwards He ate.

Rasa-Rasa Vilasa of Sri Gaurasundara.

Gauracandra gladly revealed His pastimes of Rasarasa. When

reminded of the Vrndavana lila, Prabhu regarded the Ganges as the

Yamuna, His companions as the gopas, and the flower gardens as

Vrndavana. He would dance ecstatically uttering "Jai, Jai". Oh

Srinivasa, Gauracandra and His companions

happily enjoyed the
pleasant atmosphere of Nadia in Vasanta Ritu.
Narahari has described
in a song that at this time Prabhu enjoyed His
pastime of Fagua (i.e.
throwing of red powder on one another.)

During this season the trees in Nadia blossomed with flowers, the

cuckoos sang sweetly, and bumblebees hummed contentedly amidst the

flowers as the wind blew mildly. On the bank of the Ganges Prabhu

Gaurarai played Fagua with his companions. They collected the flower

pollen and smilingly smeared that pollen on the body of Gauracandra.

Prabhu also smeared red powder on the bodies of the devotees.

Nityananda, Advaita, Srivasa and others began to throw red powder on

one another. Observing this beautiful scene even

the demigods became impatient to take part in the fun. Filling the pichakaris with colored water, Narahari, Srivasa, Murari and others began showering Prabhu's body with water. Vakreswara and others began singing while Sanjaya and Vijaya played khola, kartala, mrdanga etc., while Nandana began to jhanja. All the people of Nadia rushed to the spot to observe the beautiful fagnakhela of Prabhu and his companions. Narahari has described the sport of Fagua in many songs in different ragas.

Sri Gaurasundara's pastime of stealing clothes.

One evening, reminiscent of His pastimes as Krsna, Gaurasundara enjoyed the mischievous sport of stealing the clothes of His companions. (As in Sri Caitanya Caritamrta Ch. 2, 5th sarga).

After sometime the Lord returned their clothes.

Narahari has also
described this pastime in one of his songs.

Sacinandana also revealed
His Govardhana lila to his associates. Oh Srinivasa,

who could avoid
meditating upon the wonderful pastimes of

The Astakalina lila smarana of Srimad Mahaprabhu.

Gaurasundara.

The wise old scholars have advised that one meditate on the Astakalina lila of Prabhu Sri Gaurasundara; (1) At the end of the night

(i.e. prathama jama, or the last one hundred and forty-four minutes of

the night) think about Gauracandra going to sleep in His own bed. (2)

In the early morning (i.e. dwitiya jama, or from the sunrise to one

- hundred and forty-four minutes afterwards), think of Prabhu rising from
- bed, washing His face in scented water, taking His oil massage, bathing
- and eating. (3) In the forenoon (i.e. tritiya jama or 6 a.m. to 12 a.m.)
- think about Gaurasundara's eagerness to go to the houses of his
- devotees. (4) At noon (i.e. panchama jama or up to the evening) think
- about the numerous humorous sports performed by the Lord as He
- wanders throughout Navadvipa. (6) In the evening (i.e. sastha Jama, or
 - up to 6:00 in the evening) think about Prabhu returning to His house.
- (7) In the early morning (i.e. saptama jama, or up to 1:20 at night) think
 - about Prabhu's enjoying His pastimes in the house of Srivasa
 - surrounded by His associates. (8) At night (i.e. astama jama, or up to
- late night) think of Sri Gaurasundara's sankirtana.

Narahari has described the above mentioned lilasmarana of Prabhu in some of his songs.

Gopala Chapala's punishment for offending Srivasa Pandita.

Gaurasundara used to shut the doors of the room in Srivasa's

house and absorb Himself deeply in sankirtana. At that time there was

a wicked person named Gopala Chapala who always thought of doing

harm to Srivasa. One night, plotting to defame Srivasa, he intentionally

put wine bottles, sindura and other unsavory items in front of the door

of Srivasa's house then happily returned home. In the morning when

Srivasa found these items, he showed them to the other devotees then

- cleaned the place were they had sat. Because of this offensive act
- Chapala was attacked by leprosy within two or three days. Srivasa, who
 - was a very kind-hearted devotee, could not bear to see Chapala suffer
- and thus bestowed his mercy upon him and restored his health.
- One day while Prabhu was absorbed in sankirtana, a brahmana
 - came to the house of Srivasa but did not receive permission to enter the
 - house. Thus his cherished desire to see the sankirtana performance was
 - thwarted and he returned home extremely disappointed. One day that
 - brahmana happened to come across Prabhu on the bank of the Ganges
 - and angrily tore off Prabhu's sacred thread and cursed Him that His
- happiness in family life would be destroyed. Hearing the brahmana's

condemnation, Gaurahari became joyful and returned home after completing His bath. Those who respectfully hear about the Lord being condemned by the brahmana are themselves certain of overcoming any condemnation by a brahmana. (Sri Caitanya Caritamrta 2nd ch.)

Sri Mahaprabhu's dancing and sankirtana vilasa.

Oh dear Srinivasa, Prabhu and His associates use to dance madly

in sankirtana at this spot. In some songs, Narahari has described

Prabhu's elegant style of dancing as He performed sankirtana. Sri

Caitanyarai looked extremely beautiful with His golden colored

complexion. The people of Nadia overcame all their miseries simply by

hearing the melodious sankirtana of Prabhu. When

the Lord was about
to dance, His associates would decorate Him with
ornaments, flowers,
sandalwood paste, and flower garlands. While
dancing ecstatically
Prabhu uttered the holy names, crying incessantly.
All the devotees and

listeners also cried along with Him, loudly chanting the names of Hari.

Sri Advaita Prabhu danced in the mood of a gopi in the house of Srivasa, and observed Mahaprabhu's Visvarupa.

Sometimes Gaurahari fell unconscious while performing sankirtana and the devotees would chant the holy name into His ears to

- bring Him back to His senses. One day, in the house of Srivasa, Advaita
 - Prabhu began to dance in the mood of a gopi. This pastime is described
 - in Sri Caitanya Bhagavata Madhya Khanda 24/32, as well as in
 - Narahari's songs. (The following is unclear??)
 Previously in Nilacala
 - Advaita had requested the Lord for a boon. In Sri Caitanya
- Chandrodaya Drama it is said: "Someone loves to be a servant to one's
- God and someone loves to be a friend of one's God but all are bound to
- me. Someone is attracted to me though one used to worship Sri Radha
- Madhava with utmost care. Someone loves to think Dwarakesha Krsna
 - as one's friend. I shall involve all persons in the pleasure of Vrndavana
- whether they like to be servant or friend of God or whether they are

attracted to my other incarnations??. Advaita became so ecstatic in the mood of a gopi that he could not stop dancing. Although the devotees repeatedly requested Him to stop, he paid no heed. Understanding the mind of Advaita, the Lord Himself pacified Advaita, taking him inside a room, closing the door and sitting him door. Gaurahari then revealed His Visvarupa to Advaita. By chance, Nityananda happened to enter the room at that time and He and Advaita stared in amazement at the Lord's extraordinary manifestation.

One day while the Lord and His companions were ecstatically

absorbed in sankirtana, the son of Srivasa, who had been ill, suddenly

expired. Srivasa forbade his wife and other members of his family to express their grief as it would disturb Mahaprabhu.

However, the

Supreme Lord Gaurahari could understand what was happening and by

His inconceivable potency empowered the dead boy to speak about the

real truth of human life. In this way all the members of Srivasa's family were able to forget their misery and bowed to the feet of Prabhu.

Gaurahari lovingly told Srivasa, "Henceforth,
Nityananda and I will be
your two sons." Hearing these affectionate words
everyone began

glorifying Prabhu. After some time Gaurahari returned home with Gadadhara.

One day at the house of Srivasa, Prabhu bestowed His mercy

upon a yavana tailor who lived by the side of Srivasa's house and used to stitch clothes for Srivasa. The Lord revealed His

four handed Narayana form to the tailor, who began to dance uttering, "I have seen, I have seen."

Mahaprabhu's pastimes in the house of Suklambara.

One day Prabhu visited Suklambara's house and demanded rice from him. Suklambara gladly fed the Lord and offered Him betel leaf.

Afterwards the Lord took rest.

Once the author Srivijaya, who was a disciple of Mahaprabhu, saw something in the hand of Prabhu by touching the hands but he did not tell anybody due to the wish of Prabhu. However, later he became somewhat mad and wandered aimlessly throughout Nadia for seven

days.(???)

One day in the house of Suklambara, Prabhu suddenly spoke out

loudly requesting, "Bring honey, bring honey". While Prabhu was

ecstatically absorbed in the mood of Haladhara, Nityananda brought a

pot full of Ganges water to the Lord. Remembering His Vrndavana lila

Prabhu began dancing and demanded Srivasa to bring His flute. But

Srivasa said, "One gopi has stolen the flute." Hearing this Prabhu gladly

said, "Bol, bol", and Srivasa began to describe the Vraja lila. Afterwards Prabhu tightly embraced Srivasa.

One day, absorbed in the mood of Nrsimha, Prabhu ran to kill the

heretics with a gada in his hand, and the people fled in fear. Coming to

His senses, Prabhu dropped the gada before Srivasa.

Oh dear son

Srinivasa, the universe became overwhelmed by this Nadia lila.

- One day in this place, the wise disciples of Prabhu began
- discussing the Lord's kindness: "It is certainly not necessary to prove
- that Gaura is the most merciful; Everyone in this world is impressed by
- His beauty and magnanimous qualities." Narahari has written some
 - songs describing the Lord as the abode of all kindness who has
 - incarnated just to distribute love of God to the suffering humanity and
 - deliver them from their sinful, miserable lives.

Previously in His

- incarnations such as Rama, the Lord had to kill the demons, but in this
- incarnation He is destroying the atheistic mentality of men and turning
 - them into devout Vaisnavas simply by distributing

pure love. All glories to Gaurahari!

Sri Mahaprabhu's sannyasa lila.

Oh Srinivasa, Prabhu was the Supreme Lord Himself and only His devotees could understand His mind. Thus some of the devotes of Prabhu began to feel disturbed by observing the Lord's unusual behavior. Discussing amongst each other they said, "I think there is something peculiar going on within the Lord's mind." Someone else said, "Ever since that day when Prabhu became angry and wanted to beat a pupil with a stick, He has been acting strange." "I'm afraid that Prabhu might be thinking of accepting sannyasa very soon." Others

said, "Even Nityananda Prabhu is thinking in this

same way." Talking in
this way, they went to the house of Mukunda and
found him sitting in a
disturbed state of mind. Then they went to the
house of Gadadhara and
found him in the same condition. From there they
went to the house of
Srivasa and found him weeping bitterly. In the
meantime Prabhu came
to that place. Seeing Him the devotees could not
hide their distress.
Prabhu talked with them about various topics but
failed to pacify their
minds. Prabhu then said to them sweetly, "For the
salvation of mankind
I must accept sannyasa. Don't be anxious, I won't
leave you. I shall be
with you life after life." In Sri Caitanya Bhagavata
Madhya Khanda
(27/13-14) this pastime is described. "There are two
more incarnations
`kirtana' and `ananda' in which you will all

participate along with Me in

the kirtanas."(???) Prabhu's sweet consoling words somewhat pacified the devotees. The Lord embraced each one of them and returned home.

In the meantime, Sacimata had already come to know of her son's decision and being overcome with misery fell on the ground

unconscious. Upon awaking she tried in every way to change her son's

decision. Knowing that His mother's life was at stake, Prabhu took her

to a private place and explained to her that she had been His mother in

all of His various incarnations, and in this life she had been allowed to

taste the pleasure of kirtana. He would take his birth again and would

start kirtana in the same way as He had done in this life. He said,

"Twice more I shall take My birth from you and begin sankirtana. In this way you have been and will be my mother life after life and I am eternally your son." Though Sacimata somehow controlled herself, she could not stop the tears from pouring from her eyes. Prabhu also consoled Visnupriyadevi in many ways. After pacifying everyone Prabhu left the house for sankirtana. Within no time they all became absorbed in sankirtana and the grief and anxiety

time they all became
absorbed in sankirtana and the grief and anxiety
concerning Prabhu
faded from their minds. But the pleasant
atmosphere in Nadia was
about to come to an end.

This is described in a song in raga deshapala:

When Gauracandra left Nadia
Jahnavi's waves stopped dancing
Sambhu Bagavati, the deity of Ganapati,

became very gloomy The trees did not bloom, and the flowers lost their scent The bumble-bees stopped sucking honey by not sitting on the flowers. The cuckoos stopped cooing, the peacocks stopped dancing. The parrots began crying and would not fly. The cows stopped grazing. The animals stopped preying. Narahari says, all pleasure left from the minds of the Nadiavasis.

SPELL CHECKED..

Mahaprabhu's sannyasa lila-continued.

Oh Srinivasa, according to His own desire, the Lord did not reveal

His plans for taking sannyasa to anyone. The day

before leaving,

Prabhu became absorbed in sankirtana. He sat on the celestial throne,

His body fully decorated and a garland hanging from His neck. Even

the demigods in heaven were drawn there to observe His gorgeous curly

hair and exquisite beauty. The demigods and the devotees all bowed to

the feet of Sri Gauracandra. Smiling sweetly at everyone, Prabhu

distributed His own garlands to all His associates. Upon receiving His

prasada, the devotees loudly chanted, "Hari Hari."
Prabhu explained to

everyone that if they really wanted to please Him, they should always sing the glories of Krsna.

While Gaurahari was busy instructing the devotees, Sridhara came

to Him with a bottle-gourd. Prabhu began to think,
"It is not evening

- yet and tomorrow I shall leave. How can I refuse a gift from My
- devotee?" In the meantime another person came to offer Prabhu a can
 - of milk. Prabhu ordered his mother to cook the bottle-gourd with milk.
- With the utmost care Sacimata cooked and offered it first to Krsna and

then gave it to her son to eat.

- As the night grew late, due to the wish of Prabhu, all his devotees
- and family members fell asleep, but Prabhu could not sleep. In the
- early morning when everyone was in deep sleep Prabhu took the dust
- from His mother's feet and went out of the house as an ascetic. When
- the others awoke and found the Lord was gone, not a word could be
 - heard, only the pitiful sound of crying. Sacimata was bereft of all
 - sensation and sat on the doorstep of her house

staring at the path by which Prabhu had left.

The devotees, unaware of the Lord's departure, came to meet

Him in the morning. Seeing Sacimata's pitiful condition, they

immediately understood what had happened. "Oh Prabhu how cruel

You are," saying this they fell on the ground and burst into loud crying.

Here in this place, Advaita began to cry, lamenting in various ways: (Sri

Caitanya Chandradaya Drama) "Oh Visvambhara! Oh Lord! Oh ocean

of love! Oh deliverer of mankind! Oh possessor of all divine qualities!

Oh protector of the devotees! Oh life of the devotees! Why did you

leave us, making all ten direction of the world utterly dark and vacant?
What did we do wrong?"

Srivasa, M	urari Gupta	and oth	er dev	otees	fell	to	the
	:	ground					

crying helplessly. The residents of Nadia cried so bitterly that the earth

became muddy with their tears. Even the wicked heretics began to

lament that they had not recognised the greatness of Prabhu, but no one

could console each other. Everyone sank into the depths of despair. Oh

Srinivasa, I also cannot put out the fire still burning in my heart. Oh

dear Srinivasa, Visvambhara traveled alone to Kantakanagara, but

Nityananda, Gadadhara, Mukunda Datta and Sri Chandrasekhara all

ran after Prabhu to bring Him back. Meanwhile the heart-breaking

news of Mahaprabhu's departure and acceptance of sannyasa spread to every home in Nadia.

At a very auspicious moment in the month of Magha on the full

moon day the Lord, at the age of twenty-four, showered His mercy upon

Kesava Bharati by taking sannyasa from him. This is described in Sri

Caitanya Caritamrta, Madhya Khanda. Thereafter Prabhu left Kantakanagara.

When Sri Chandrasekhara Acarya returned to Nadia he found that the devotees of Prabhu had practically lost their lives due to

separation from Him. Yet they eagerly requested Chandrasekhara to

report everything about Prabhu's activities.

Afterwards he went to see

mother Saci to give her the news of her son's well being. Advaita and

others were overwhelmed with emotion when they heard about the

Lord's acceptance of sannyasa.

Meanwhile, Prabhu blessed the land of Radhadesa by visiting

there and taking His bath in the Ganges. When Prabhu approached

Kuliagrama, he sent Nityananda back to Nadia.

Arriving in Nadia, Nityananda first visited the house of Prabhu,

where He found Sacimata emaciated from fasting for twelve days. Nitai

bowed to her feet and Sacimata cried out pitifully, "Oh my dear son

come to me," and fell on the ground unconscious.

All the Lord's

disciples cried upon seeing Nityananda Prabhu. Nitai told everyone, "I

have come to take all of you with me to see the Lord. After sending me

here Prabhu planned to travel on to Kulia.

Afterwards He will go to

Santipura via Kulia." Everyone was relieved and happy to hear this and

immediately regained their strength and vigour. When Nityananda

requested Sacidevi to cook something for Prabhu, she was deeply moved

and gladly went to the kitchen and began preparing various items for

Nitai and the others. Sacimata offered the items first to Krsna and then

served Nitai. After Nitai, she served the rest of the devotees, then she

broke her fast and ate something herself. Visnupriya devi also took

some food which made all the Vaisnavas very happy.

The devotees immediately began preparations for their journey

with great eagerness. All the residents of Nadia, including the heretics

and wicked persons, traveled along with the Vaisnavas, earnestly

anticipating the opportunity to take refuge under the Lord's feet. All

the roads of Navadvipa, Phulia and Santipura were

crowded with countless devotees on their way to see the Lord. Gauracandra's closest associates took Sacimata along with them to Santipura.

- In the meantime someone reported that Prabhu had arrived at the
- house of Advaita. Hearing this everyone rushed to Advaita's house.
 - When Sacimata reached the house of Advaita, oh Srinivasa what can I
 - say? Who could understand or describe the emotions Saci experienced?
- Joyfully she took her son in her lap and then cooked various items for
- Him. All the devotees of Prabhu encircled Him and started sankirtana.
 - After this, the three prabhus took their seats in a line. Narahari has described this pastime in one of his songs.

Oh	Srinivasa,	due to the	wish c	of Prabhu,	all the
		people;	men,		

women, children, and the aged began dancing and singing. Advaita's

house was transformed into Vaikuntha as Mahaprabhu freely

distributed love and devotion to everyone. Prabhu consoled Srivasa,

Murari Gupta and other devotees with sweet words. He also pacified

His mother and sent her back to Navadvipa. After consoling everyone,

Prabhu, along with Nityananda and a few other companions, left

- Santipura. This is further described in Sri Caitanya Bhagavata, Antya
- Khanda. Prabhu went to Nilacala with Nityananda, Mukunda, Govinda,

Gadadhara, Jagadananda and Brahmananda and after traveling to many

places He decided to stay in Nilacala. Narahari has also described this

is a song.

Oh Srinivasa, Prabhu remained in Nilacala and sent
Nityananda
back to Sri Gauramandala after discussing
something confidential with
Him. Nityananda thus went to Gaura with
Abhirama, Dasa Gadadhara
and others. This is described in Sri Caitanya
Bhagavata, Antya Khanda
(5/231-233). Ramadasa, Gadadhara dasa Mahasaya,
Raghunatha
vaidya oza, Krsnadasa Pandita, Parameswari dasa,
Purandara Pandita
and others also went with Nityananda. Following
the advice of
Gauracandra, Nityananda visited Utkaladesa and
then returned to
Gauradesa. During this journey He delivered many
people from their

sins and miseries. Narahari has described this in his

songs.

Sri Nityananda Prabhu's	pastimes in	Panihati.
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Nityananda Prabhu and His close associates first traveled to the

village of Panihati. Upon their arrival, Raghava Pandita, Makaradwaja

Kar and others greeted them happily. Who could describe the

wonderful atmosphere created in the house of Raghava Pandita as

Nityananda and His followers danced and performed sankirtana.

Narahari has written some songs describing the beauty of Nitai in the

house of Raghava: Oh how gorgeous was

Nitaichand as He danced

elegantly, crying joyfully He lifted His hands high and continuously

uttered the name of Gaura. Nityananda Prabhu freely distributed His

mercy to the distressed conditioned souls, bestowing upon them the

valuable jewel of devotional love. At that time the

festival of Sri Nityananda's abhiseka was held.

- Some of the followers of Nityananda placed Him on a celestial
- throne and bathed Him with scented Ganges water, as others sang sweet
 - songs. Narahari brought new clothes for Nitaicanda, smeared His body
 - with sandalwood paste and placed a flower garland around His neck,
- while Sri Raghavananda held an umbrella over His head. Nityananda
 - then told Sri Raghava, "I would like to wear a garland of kadamba
 - flowers." "But it is not the season for kadamba," Raghava replied.
- Nityananda pointed to a tree and said, "Go to that tree and surely you
 - will find kadamba flowers. Raghava went to the Jamvsia tree indicated
 - and, to his surprise, found that kadamba flowers

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Raghava gladly plucked the kadamba flowers, prepared a beautiful

garland and placed it around Nityananda Prabhu's neck. Prabhu then

advised everyone to always worship Lord Krsna.

This is described in Sri

Caitanya Bhagavata, Antya Khanda 5/303:

"According to the

Bhagavatas, Sri Nityananda Prabhu bestowed upon the world the same devotion which the gopikas possessed."

One day, Nityananda expressed His desire to wear ornaments and

His followers happily brought beautiful jewelry and decorated Him

exquisitely. The specific purpose behind this desire was that once, when

Nityananda Prabhu was traveling as an avadhuta throughout Vraja, He

bestowed His mercy upon a devotee in Govardhana. That devotee had

wanted to decorate Nityananda with some ornaments and Prabhu had told him, "Not now." Thus, in order to fulfill the desire of His devotee,

He now ordered His followers to prepare a gold plated Govardhana sila

for Him, which He wore around His neck. Who can understand the

pastimes of Nityananda Prabhu, who loved His devotees dearly? This is

described in Sri Caitanya Bhagavata, Antya Khanda (5/418-19): "The

mood of devotion to Krsna which is desired even by Brahma and other

exalted beings, and the love for Krsna which even the gopikas desired to

possess, was given freely by Nityananda to all of the brahmanas."

Sri Nityananda Prabhu in the house of Dasa Gadadhara. After spending some days happily in Panihati, Nityananda

Prabhu started for Navadvipa to visit Sacimata. He, along with His

followers, went to the house of Dasa Gadadhara.

Narahari has

described this event in a song. Nityananda Prabhu showered His mercy

upon Dasa Gadadhara and an extremely pleasant atmosphere was

created in Gadadhara's house due to the Lord's presence there. He also

showed His mercy to the wicked Kazi of that village by destroying his

pride. In this way Prabhu Nityananda revealed His pastimes in many places.

Nityananda Prabhu's pastimes in Khardaha.

Prabhu Nityananda, looking more beautiful than Cupid in His ornamental dress, reached Khardaha along with his

followers. Narahari
has explained in his songs that Prabhu Nityananda
maddened the entire
universe with His magnificent features. His face was
just like the moon,
the glow of His body resembled the brilliant rays of
the sun, and His
hands hung gracefully down to His knees. He
constantly uttered the
names, "Gaura, Gaura", as tears of ecstatic love
flowed from His eyes.
In Khardaha, Nityananda stayed in the temple of
Purandara Pandita
and distributed the priceless jewel of devotion to
everyone by dancing
and chanting in sankirtana. Purandara, Sri
Caitanyadasa, and Murari
became mad with ecstacy, seeing Nityananda
Prabhu dance. Narahari
has described this in his songs.

Sri Nityananda's pastimes in Saptagrama.

After spending a few days in Khardaha, Prabhu
Nityananda went
to the house of Uddharana Datta in Saptagrama.
Uddharana Datta
became the most fortunate man, having attained
the association of
Prabhu Nityananda and His followers. When the
residents of
Saptagrama heard of Prabhu's arrival in their
village, they rushed to
meet him. Nityananda Prabhu became ecstatically
absorbed in
sankirtana and divine happiness filled the house of
Uddharana.
Everyone loudly chanted, "Haribol, Haribol." The
people of
Saptagrama received such mercy from Nityananda
that their faith in His
lotus feet became firmly fixed. The blessings which
Nitaicanda
bestowed upon Vanika went beyond saying.
Nityananda Prabhu

informed Uddharana that He would soon go to

Santipura to meet Sri Advaita.

Nityananda Prabhu's pastimes with Sri Advaita Acarya prabhu.

Advaita Acarya, who lived in Santipura, knew nothing else but Sri
Caitanya Mahaprabhu. It was he who brought Sri
Krsna Caitanya to this
world. His glories have been acknowledged by all.
As Narahari has explained in his songs, it was Advaita who, by practice of severe

austerity and religious practices, brought Gauracandra to this world.

Although he himself was a partial expansion of the Lord, he always

considered himself to be a servant of God. He was a man who was so

full of love and mercy that he was capable of attracting Prabhu

Gauracandra to take birth in this world. Advaita Gosvami, the husband

of Sri Sita devi, was always absorbed in sankirtana, sometimes in his

own house or in the houses of his followers, sometimes on the bank of

the Ganges or sometimes elsewhere. He knew nothing other than

sankirtana and was always absorbed in the pastimes of Gauracandra.

Narahari has described this in his songs. Advaita Acarya spent his days

with his devotees in his own house absorbed in ecstatic love. He

frequently danced, lifting his hands high and uttering, "Nitai, Nitai."

When Nityananda Haladhara arrived from
Saptagrama and they saw
each other face to face, they were both unable to
control their emotions
and wept with love.

Nityananda's visit to Navadvipa.

After spending four days in the house of Advaita, Nityananda

took Advaita's permission and started for Navadvipa. It seemed that

Advaita said something to Nityananda before He left which made Him

smiling meaningfully. Upon reaching Nadia, Nityananda first visited the house of Prabhu Gauracandra.

Sacimata had been spending her days lost in memories of her son.

One night she had a dream about Visvambhara which she happily

confided to Malini: "Nimai came home and stood here calling for His

mother. I had been sleeping inside my room but hearing the voice of

Nimai, I came out. Nimai bowed to my feet and cried out, "Because of

you mother, I was unable to stay in Nilacala and

thus I have come here."

I at once took Him in my lap, but at that moment my dream began to

fade away. After that I was unable to sleep and wept the rest of the

night." Saying this she fell on the ground unconscious. Sacimata called

Visnupriya to her side and taking her in her lap she cried loudly,

thinking, "Why doesn't Nitai come home. If he comes back I will never

allow Him to leave again. Oh, if only I could get some relief by seeing

Him again."

In the meantime Nityananda arrived at the house and bowed at

her feet. Sacimata happily took Him in her lap. Being ordered by her,

Nitai decided to stay in Navadvipa. He then went to the house of

Srivasa and met him and his wife Malini devi. He and His followers

then started sankirtana with great pleasure.

Some dacoits decided to steal the ornaments of Nityananda but,

by a sudden turn of events, they took refuge at the Lord's lotus feet

instead. This is described in Sri Caitanya Caritamrta, Antya Khanda.

Nityananda and His followers visited Khanchanda, Badagachi,

Dogachia, and Kulia on the other bank of the Ganges and Advaita came

from Santipura to join Nityananda's sankirtana party. One day in the

house of Srivasa they began Sri Krsna Caitanya sankirtana; some of the

devotees played musical instruments while others began to sing.

Nityananda, Srivasa, Murari, Gangadasa, Gadadhara, Abhirama,

Saranga, Sundara, Manahara, Vidya Vachaspati all

began to dance.

Suddenly, those who were extremely fortunate, saw that Prabhu

Gauracandra was dancing in between Nityananda and Advaita. Seeing this the demigods cheered, "Jai, Jai."

Nityananda Prabhu's marriage.

Advaita and others began to discuss the possibility of Nityananda

Prabhu's marriage. Krsnadasa, the fortunate son of Harihoda from

Badgachigrama, had great respect for Nityananda and wanted to make arrangements for Nityananda's marriage.

At that time a brahmana named Suryadasa, who had earned the

title of Sarkhela by serving in the court of the Yavana king, lived at

Saligrama near Navadvipa. He had four extremely virtuous brothers,

- and two daughters named Vasudha and Jahnavi who were known for
 - their beauty and good disposition. Suryadasa had requested the wise
 - brahmanas to search for good bridegrooms for his daughters, but they
 - were unable to find suitable candidates. However, they suggested that
 - he go to the village of Ekacakra in Radhadesa and meet Hadai Pandita.
 - He was a very good man and the father of Sri Nityananda Prabhu, a
- high spirited young boy. Traveling as an avadhuta, Nityananda had
 - visited many holy places and was renowned as a great scholar. After
 - visiting various places of pilgrimage He reached Nadia where He met
- Sri Gauracandra and decided to give up His stick of an avadhuta. The
 - brahmana explained that Nityananda was the favorite associate of Sri

Krsna Caitanya and thus would be the most suitable
husband for his
daughters. He also told Suryadasa that if he was
able to have such a
son-in-law as Nityananda Prabhu, then he should
certainly thank
Providence for his good fortune. Suryadasa listened
attentively then
returned home without uttering a word.
With his minded filled with anticipation, Suryadasa
lay down and
fell asleep. In his dream he saw himself giving his
two daughters to
Nityananda in marriage. While the wise brahmanas
recited the
marriage hymns, Suryadasa dedicated his daughter
to Nityananda, as the
demigods in heaven showered flowers on their
heads. While looking at
his son-in-law, he suddenly saw the extremely
enchanting Lord
Balarama in place of Nityananda, His complexion
was like that of a

silver mountain, His face was effulgent like the moon, and His body was adorned with brilliant ornaments. He looked at Vasu and Jahnava and

saw instead Varuni and Revati with complexions as bright as gold. They

wore beautiful dresses and ornaments and sat on either side of

Balarama. Suryadasa was overwhelmed by this vision and began to weep. Suddenly his dream faded away.

In the morning he went to the house of the brahmana and bowed

to his feet saying, "I agree to your proposal. Please don't delay." The

happy brahmana took four persons with him and started for Nadia

chanting the auspicious names of Durga and Ganesa. When they

arrived at the house of Srivasa they found Nityananda, looking like

Cupid himself, sitting	amo	ongst Srivasa	and other
associa	tes.	Feeling	

- extremely fortunate, the brahmana's eyes filled with tears. With great
- respect, Srivasa inquired about the brahmana's well being and the
 - brahmana replied, "I have come from my house to speak privately with
 - you. Srivasa took him to a secluded place and the brahmana gladly
 - revealed his mind saying, "I've heard that you are searching for a bride
 - for Nityananda so I brought with me the details of two girls who are the
 - daughters of Suryadasa Pandita. I have searched everywhere but have
 - found none to compare to them. They are as beautiful as goddess
- Laksmi and of good disposition. I think they will be suitable bride's for
 - Nityananda. Please come to my place and see the girls. Suryadasa
 - Sarkhela, who belongs to a good family, has agreed

to this marriage and doesn't want to delay any longer. Now tell me what your opinion is?"

Srivasa Pandita replied, "Well, I shall see to it. Today I must send

Krsnadasa to Badagachi, but tomorrow they will go to your place and

you can take Krsnadasa to the house of Suryadasa."
Hearing this the

brahmana happily hurried back to Suryadasa's house in Saligrama.

Meanwhile, Srivasa Pandita informed Advaita about the marriage

proposal. Nityananda overheard their discussion and smiled softly and

meaningfully. Krsnadasa, who was a very intelligent son of Raja

Harihoda, hastily went to Badagachi and immediately began preparing for the marriage. News of the wedding spread quickly and everyone

said, "It will be a good one."

Nityananda and His associates happily left Navadvipa and started

for Badagachi. As they approached the village, the residents of

Badagachi rushed forward to welcome them. The brahmanas and wise

people of the village were filled with happiness to see the graceful features of Nityananda Prabhu.

Meanwhile, in Saligrama, which was not far from Badagachi,

Suryadasa told his younger brother Krsnadasa, "I shall go to Badagachi

first. You and the brahmanas come behind me with these gifts."

Suryadasa hastily came to Badagachi and went to meet Nityananda.

Overwhelmed with emotion, Suryadasa burst into tears and fell on the

ground at Nityananda Prabhu's feet. He held the

feet of Nityananda in his two hands but could not speak a word. Smiling brightly Nityananda embraced the fortunate Suryadasa.

The ceremony of Nityananda's adhivasa on the eve of His marriage in the house of Krsnadasa.

After meeting with all the Vaisnava's there,
Suryadasa fixed the
date for Nityananda's adhivasa. Krsnadasa pandita
came from his house
along with the brahmanas and many items for the

along with the brahmanas and many items for the ceremony. In the

evening all the residents of Badagachi came and, at the auspicious time,

Nityananda sat in the middle of the respected brahmanas and wise

persons. The people watched happily as the adhivasa took place and

auspicious music filled the air. Narahari has
described this scene in one
of his songs. After the completion of adhivasa, the
guests returned to
their homes. Suryadasa also happily returned to his
house.

The auspicious adhivasa ceremony of Vasudha and Jahnava.

Suryadasa, with the help of wise brahmanas, joyfully performed

the adhivasa ceremony of his daughters. Suryadasa had previously seen

- the real identities of his daughters, yet as a father he became very
 - emotional about his daughters' marriage. Carrying many items for the
 - adhivasa, the brahmanas came from Badagachi to the house of
 - Suryadasa. At the time of adhivasa, Vasudha and Jahnavi looked very

sweet and elegant in beautiful dresses and

ornaments. The brahmanas began to cite hymns from the Vedas and blessed the brides with dhanya

and durva, and the girls made sounds with their tongues (uludhkani).

After completing the adhivasa, the satisfied brahmanas went to their

homes. In the evening the bridegroom, Nityananda Prabhu, left

Badagachi and started for Saligrama. Everyone who saw the

extraordinary bridegroom became enchanted by His beauty.

The auspicious marriage ceremony of Sri Nityananda.

Nityananda Prabhu happily entered into the village of Saligrama

and came to the house of Suryadasa. The people who rushed forward to touch the Lord's feet were suddenly filled with

devotion. From a hidden place, Sri Vasu and Jahnava observed the beauty of their husband with extreme pleasure. As a great crowd began to congregate in the house of Suryadasa, young girls decorated Vasu and Jahnava in beautiful dresses and ornaments. According to the customary procedures. Suryadasa then offered his daughters to Nityananda. All the brahmanas, and even the demigods, were enchanted by the beauty of the brides and the bridegroom.

The next day the house of Suryadasa was filled with joyous festivities as Suryadasa humbly performed the various social customs, and Nityananda satisfied the desires of all the devotees. Afterward, Nityananda Prabhu and His two wives returned to Badagachi. Srivasa's

wife and all the ladies there, admired the beauty of the newlyweds. In

Sri Gauraganoddesha Dipika it is stated that Sri Suryadasa, who was a

great man and brilliant as the sun, was the incarnation of Kokudmi. His

daughters, the wives of Sri Nityananda Prabhu, where previously Sri

Varuni and Sri Revati. According to some, Sri Vasudha devi was

formerly Kalavani, and Sri Jahnava devi was Anangamanjari. The wise saints also support this opinion.

Thereafter, Nityananda happily stayed in the village of Badagachi.

The extraordinary qualities of the deliverer of mankind, Nityananda

Prabhu, who was mad after Sri Gauranga, have been sung by many poets.

This is one of Narahari's songs in Raga Kamoda:

The elder brother of Krsna and the son of Rohini, Rama was the husband of Revati and Varuni. He blessed the Kaliyuga by appearing as Nitaisundara,

the elder brother of Gauracandra and son of Padmavati.

By His supernatural qualities, Nityananda Prabhu, the husband of

Vasudha and Jahnavi, bestowed His mercy upon mankind.

Being mad with affection for Gauracandra, He purified

the world with His divine love.

He satisfied everyone by revealing the ecstacy of of pure love for Gauracandra.

His bright golden complexion shone like the glowing red sun.

Ornaments bedecked His beautiful ears and His long arms touched His knees.

His beautiful mouth always chanted, "Gaura, Gaura" as streams of tears flowed from His eyes.

He was always floating in the endless ocean of sankirtana,

dancing elegantly along with His followers.

He was extremely kind to the helpless and distressed fallen souls.

After a few days Nityananda Prabhu and His followers returned to

Nadia. Sacimata, and all the great devotees of Gaurahari and their

wives, were very happy to see Vasudha and Jahnavi. Following the

order of Sacimata, Nityananda visited Santipura and then Saptagrama.

According to the desire of the devotees, Nityananda Prabhu then went

to Khardaha where He stayed with his wives in a beautiful house. He

spent some wonderful days there, causing great joy to His followers by

the performance of sankirtana. Then again he returned to Nadia to see

Sacimata.

Nityananda's pastimes are described in Narahari's song in Raga Kamoda:

The beautiful and genius Prabhu Nityanandarama is the son of Padmavati.

For twelve years He lived with his followers in the village of Ekacakra.

When Gaura was born, He left home as an avadhuta.

He visited all holy places and after twenty years gladly came to Nadia.

Reviving His life in Gaura's association, He fell into His love- trap

and threw away His danda and kamandalu.

Absorbed in sankirtana, He went with Prabhu to Ksetra

and broke Prabhu's danda into pieces.

By the order of Prabhu, He came to Gauda from Ksetra

and performed His duties as desired by Prabhu.

The husband of Vasu-Jahnavi and the resort of dasa Narahari, distributed His love to all.

Oh dear Srinivasa, Sri Advaita and his followers were always

absorbed in sankirtana, sometimes in Santipura and sometimes in

Nadia. This is described in a song by Narahari in Raga Kamoda:

The jewel-like Sri Advaita, who is the son of Navadevi,

is a mine of good qualities.

He was born in Navagrama in Bengal and lived there

happily until coming to Santipura.

When his parents passed away after a pilgrimage, he decided to stay in Santipura.

He married Sri Sita devi and through intense meditation

brought Krsna and Haladhara to this earth.

Observing the Lord's Nadia-vihara, Advaita became very satisfied

and danced with Him in sankirtana
In his house Advaita serves the great sannyasi
Gauracandra very carefully.

While Prabhu stayed at Nilacala, he enjoyed visiting there often

and the people's attraction for Gaura increased. Dasa Narahari says that Sri Advaita's kindness earns the praise of the world.

Srivasa, Murari and all the devotees constantly sang the glories of

Gauracandra and were always concerned about the upliftment and well being of mankind.

After giving this description, Sri Isana Mahasaya became very

emotional. After some time he calmed himself and the three of them

went to sleep in the compound of the Prabhu's house. The night passed

swiftly, yet Srinivasa lay wide awake looking here and there in the house of Prabhu. Srinivasa began to think, "Why is the house of Prabhu made of grass and other trifle materials, and why did Prabhu keep me, His devotee, in a far distant place, depriving me of the

devotee, in a far distant place, depriving me of the enjoyment of His

Nadia Vihara?"

In his dream Srinivasa observed the pastimes of Mahaprabhu and the real origin of Sri Navadvipa.

Thinking in this way, Srinivasa, by the will of the Lord, eventually fell asleep. In his dream he witnessed the beautiful pastimes of Prabhu and the origin of Navadvipa was revealed to him.

His dream is described as follows:

1) The origin of Navadvipa:

At first he saw the golden city of Nadia and the jewel embossed

ghat of the river Suradhuni. Then he saw the house of Gauracandra,

which was more beautiful than anything found in the palace of Indra.

He wondered who could have built this extraordinary house which was surrounded by a golden wall. Perhaps it was Viswakarma? Prabhu performed His various pastimes in different sections

performed His various pastimes in different sections of the house.

2) Vilasa inside the house (Antapuru Vilasa):

Inside the house, there was a beautiful flower garden in the

middle of which was a temple embossed with jewels. Inside the temple

was a beautiful canopy covering a throne bedecked with jewels.

Gauracandra sat on the throne with his two
exquisitely beautiful wives
Laksmi and Visnupriya seated by His side adorned
with gorgeous
dresses and ornaments. Millions of maid servants
were engaged in
fanning them with camara's, serving betel leaves,
offering garlands and
sandalwood paste. Sri Gauracandra looked
extremely enchanting in this
setting.

3) Kirtana-Vilasa with His companions:

Srinivasa then awoke, but soon fell asleep once more and again saw Sacinandana sitting on another jeweled throne a different area of His house. The Lord's elegant appearance put

millions of Cupids to shame, and His beautiful face defeated the pride of the moon. By His

- side was Sri Nityananda, Sri Advaita, and Pandita Gadadhara.
 - Surrounding Him stood Vidyanidhi, Gangadasa Pandita, Srivasa, Sri
- Candrasekhar Acarya, Murari, Haridasa, Damodara Pandita, Mukunda,
- Vakreswara, Gauridasa, Suryadasa, Dasa Gadadhara, Sri Mukunda,
 - Narahari, Sri Raghunandana, Ciranjiva Sen, Sen Sulocana, Dwija
- Haridasa, Brahmacari Suklambara, Srivasa Pandita, Nandanacarya,
 - Sridhara, Vijaya, Sri Svarupa, Kashiswara, Yadunarayana, Sri
 - Lakshmipati, Madhavendra Puriswara, Vasudeva Sarvabhauma, Kesava,
 - Sankara, Sri Prataparudra the king, Rai Ramananda, Trimalla, Venkata
- Bhatta, Sri Prabodhananda, Sri Gopala Bhatta, Sri Raghunatha Bhatta.
 - Sanatana, Rupa, Sri Jiva, Bugarba, and Sri Lokanatha. Seeing
 - Gauracandra surrounded by His innumerable

associates, Srinivasa, filled with ecstacy, bowed to the feet of the Lord and His devotees, but suddenly his dream disappeared.

4-7) Divine Vilasa (Aisarjya Vilasa):

Srinivasa became very impatient to see the Lord again and once

more fell asleep and envisioned another beautiful portion of the house

where the Lord sat upon a jewelled throne as many servants waited

upon Him with utmost care. Brahma, Siva, Indra and other demigods

where also there offering words of praise and falling at the Lord's lotus

feet. Overwhelmed by the Prabhu's elegance, Srinivasa trembled with emotion.

5) In another portion of the house Srinivasa

observed the Vaikuntha Vilasa and his body trembled with excitement.

6) He also observed Ayodhya Vilasa and Dwaraka Vilasa which made him extremely happy. Observing Mathura Vilasa, he felt very humorous. He saw himself as a confidante of Sri Radha in Prabhu's Vraja Vilasa. Srinivasa was filled with ecstacy as he observed the dancing performance in the Sri Rasamandala. While he was observing the Nikunja Vilasa, his dream faded away, he woke up from sleep and saw that it was morning.

Overwhelmed by the remembrance of his dreams and the infinite kindness of Prabhu, it took Srinivasa considerable time to control his emotions. Anyone who attentively hears these

pastimes with utmost
respect, can obtain the mercy of Gaurahari. Those
who have received
the mercy of the Lord can perceive and enjoy the
transcendental town of
Sri Navadvipa. Taking the lotus-like feet of Prabhu
Srinivasa Acarya on

my head, I Narahari Dasa, také pleasure in writing this book Sri Sri Bhakti Ratnakara.

End of Chapter 12.

CHAPTER 13

All glories to Sri Krsna Caitanya, the only shelter for all

humanity. All glories to Nityananda Prabhu, the embodiment of mercy

and kindness. All glories to to Sri Advaitadeva who is an ocean of

devotion. All glories to Srivasa Pandita, Gadadhara, Srigupta, Murari,

Vakreswara, Sri Mukunda and Narahari. All glories to Sri Pandita

Gauridasa, Damodara, Sri Svarupa, Haridasa, Suklamvara and all the

devotees of Sri Caitanya Mahaprabhu. May they all kindly bestow their

mercy upon this unworthy poet. Now, oh listeners, please hear with

patience and attention as I continue this narration.

Srinivasa, Narottama, Ramacandra and others leave Navadvipa.

Srinivasa Acarya, Narottama and Ramacandra received boundless pleasure from their tour of Navadvpia and were deeply moved when it

came time to say good-bye to Sri Isana Thakura.

Tears flowed from the

eyes of Sri Isana Thakura as he lovingly embraced each of them. He

wanted to tell them something but his voice choked up and he was

unable to speak. By hand signals he tried to explain that this would be their last meeting.

With a heavy heart Sri Acarya bowed to the feet of the followers

of Sri Caitanya and repeatedly paid his obeisances to the auspicious Sri

Navadvipa Dhama. As he departed he happily visited all the holy places

along the way. Arriving at Sri Khanda he visited the temple of Sri

Gauranga where he met Sri Raghunandana, who was anxious to know

about the well-being of Sri Navadvipa. Crying pathetically, Srinivasa

reported that most of the close associates of
•
Caitanya Mahaprabhu had
already disappeared, and those who were still alive
were now maintaing
complete silence. Only Isana, whose devotional
spirit was beyond
criticism, was still living in the house of Lord
Caitanya. But since they
had left Navadvipa they had heard that Isana
Thakura had also

disappeared. Sri Acarya expressed his concern for the conditon of

Nadia which seemed to be sinking deeper and deeper into utter darkness day by day.

Hearing this report Sri Raghunandana simply held the neck of

Srinivasa and cried loudly. Srinivasa and his party then took leave from

him and continued on to Yajigrama, where Sri Gokulananda and others rushed forward with delight to receive them. The people of the village were overjoyed and Sri Gokulananda brought them to his house.

Srinivasa took everyone to a secluded spot outside of the house and

began to disucss about the unhappy condition of Navadvipa. At that

time Narottama prophecized that Vira Hamvira would soon be arriving

from Vanavisnupura, sure enough, at that very moment a messenger

arrived and said that Vira Hamivra would be arriving that day.

Vira Hamvira's arrival in Yajigrama.

At an auspicious moment king Sri Vira Hamvira spotted

Yajigrama and immediately paid his hearfelt homage to the village.

Stopping at a beautiful spot on the outskirts of
Yajigrama he ordered
his horsemen, elephantiers and soldiers to wait
there, while he and a few
attendants entered into the village. He first sent
the commodities which
he had brought with him to the house of Prabhu,
then he slowly
advanced towards the house of Acarya. Reaching
there he fell at the
feet of Acarya repeatedly offering his obeisances.
He also fell at the
feet of Narottama. Srinivasa Acarya and Thakura
Narottama embraced
him very affectionately. The king offered his
homage to Ramacandra
Kaviraja and requested to be introduced to all the
devotees. As
Ramacandra happily introduced him to everyone,
the king bowed at
there feet and each one embraced him warmly. All
the residents were
deeply touched by the kings humility and devotion.

Acarya Thakur ordered Sri Ramacandra to take charge of Vira Hamvira and guide him on the path of devotion.

The king was so happy in Yajigrama that he had no desire to

return to Vanavisnupura. When Ramacandra informed Sri Acarya

about the kings feelings, Acarya Thakura and Sri Thakura Mahasaya

spoke to the king and consoled him in various ways.

They then ordered

some devotees to take the king to visit the various holy places of

Yajigrama. With great delight the king went on pilgrimage and and

received the blessings of all the mahantas residing at those sacred spots.

While traveling the king began to brood in his mind, wondering how it would be possible to return to Vanavisnupura

without the association of
Srinivasa Acarya. Understanding the mind of the
king, Acarya Thakura
revealed his future plans; first he would go to
Khetari and then return to
Yajigrama. After a few days he planned to go to
Visnupura because he
was anxciously waiting for a letter from Sri Janhava
devi from
Khardaha.

Sri Janhava devi sends the Deity of Sri Radha from Khardaha to Vrndavana.

In the meantime a messenger arrived from
Khardaha and Acarya
impatiently inquired about events there. The
messeanger humbly
reported that everthing was well in Khardaha and
that the residents
were always receiving the blessings and love of Sri
Iswari. He explained

- that when the carving of the Deity of Sri Radha was completed, Sri
 - Iswari handed over seven hundred coins, as well as many valuable
 - dresses and ornaments for Radha Krsna, to Sri Paramesvara dasa and
 - ordered him, along with a few other responsible persons, to carry the
- beautiful Deity to Vrndavana. As the hired boat set off for Vrndavana,
- Sri Iswari prayed to Sri Gopinatha, requesting Him to carry His loving
 - consort to Him as quickly as possible. The boat reached Nadia where it
 - stayed for one day and is expected to arrive in Kantakagrama today.
- Thus the messenger had been sent in advance with a letter for Sri
 - Acarya. Immediately after reading the letter Acarya and his followers
- started for Kantakanagara, taking with them many beautiful dresses and

ornaments for Sri Radha Gopinatha. Vira Hamvira secretly gave one thousand coins for the Deities to Ramacandra and when Ramacandra told Acarya Prabhu, Sri Acarya smiled and accepted the money.

The boat carrying the Deity reached the Sri Varatighat in Katowa and was met by an ecstatic party of devotees performing sankirtana.

The boat soon reached Kantakanagara and anchored at
Srikesavavarati ghat. Srinivasa Acarya and his associates happily rushed to meet Sri Parameswari dasa, Nrsimha Caitanya,
Thakura Kanai and others. The king bowed to the feet of Sri Parameswara dasa and the other devotees, who were most happy to meet him and embraced him affectionately. Sri Vira Hamvira was overwhelmed

with joy to see the

loving spirit of all the devotees, and the people of Kantakanagara

observed the king's humble disposition with great appreciation.

Nrsimha Caitanya was particularly impressed by the king's devotional character.

Sri Parameswara Thakura gladly brought Srinivasa Acarya into

the boat and told him sweetly that Sri Iswari would soon visit

Vrndavana. He explained that the purpose of their journey to

Vrndavana was to hand over Sri Radhika to Sri Gopinatha and then

quickly return by boat to Khardaha. He removed the curtain from the

statue of Sri Radhika and revealed her beautiful form to Srinivasa, who was overwhelmed with joy and love. Sri

Parameswara dasa then showed
him the new dresses and ornaments which he was
carrying for Sri
Gopinatha and His two eternal consorts. He also
displayed dresses and
ornaments which were meant to decorate Sri
Govinda, Madanamohana
and other Deities. Being inspired, Acarya humbly
offered one hundred
coins, as well new sets of dresses and ornaments for
their Lordships. Sri
Parameswara dasa then called the rest of the
devotees inside the boat
and showed them everything. Narottama,
Ramacandra, Govinda,
Sridasa, Gokulananda and everyone was extremely
happy to see the
beautiful Deity and wonderful decorations.
Meanwhile a huge crowd of
curious on-lookers gathered on the bank of the
Ganges, eager to see
assembled Vaisnavas.

After some time Sri Yadunandana took everyone t
the courtyard
of Sri Gauranga. They were delighted to see the
beautiful form of the
Lord and streams of love and devotion seemed to
flow throughout the
courtyard. They began ecstatic sankirtana and the
chanting of the holy
name filled the sky. Nrsimha Caitanya danced
wildly, and Sri
Parameswara dasa excitedly requested Narottama
and Srinivasa to
dance and sing along with them. Thakura Kanai
embraced Ramacandra
again and again, while Sri dasa, Gokulananda,
Govinda and the others
danced and sang madly. After a long time the
sankirtana came to a halt
and they all went to visit the place where
Mahaprabhu had accepted
sannyasa, there they rolled on the ground and
smeared the dust of that

holy place on their bodies. The rest of the day they remained at

Kantakanagara and the following morning Sri Parameswara dasa and his party started for Vrndavana.

Sending King Vira Hamvira back to Visnupura.

- Srinivasa Acarya and his favorite followers returned to Yajigrama
- from Kantakanagara. The affectionate Acarya sadly bid farewell to Sri
 - Vira Hamvira. The king was extremely unhappy at the thought of
 - returning to Visnupura. With tears in his eyes he took the feet of
 - Acarya in his hands and requested him to visit Vanavisnupura very
 - soon. Acarya Thakura embraced and assured him that he would surely
 - visit Visnupura soon. The king tears bathed the feet of Narottoma as he
- fell at his feet offering obeisances. His voice choked

with emotion Virah

- Hamvira said, "I am the most wretched sinner in the entire universe. I
- have performed so many wicked deeds and now I am afraid of my
 - misfortune." Thakura Mahasaya kindly embraced him and consoled him
 - saying that he should no longer think of his past mad activities, but
 - should always remain fully engaged in devotional service. Hearing this
 - the king forgot his miseries and happily bowed to the feet of
- Ramacandra, Govinda, Sri Dasa, Gokulananda and the other disciples
 - of Acarya. Paying his regards to the people of Yajigrama Vira Hamvira took his leave.
 - Virahamvira's wife had been associating with the wife of Acarya in
 - her house. Draupadi Iswari, Acarya's wife, was a

woman of fine

- disposition. The queen had decorated Draupadi beautifully with fine
- clothing and ornaments. Falling at Draupadi's feet the queen unhappily
 - bid her farewell. The queen repeatedly paid her obeisances to
- Yajigrama then got on her palanquin and started for Vanavisnupura.
 - When the king reached the outskirts of Yajigrama he boarded a celestial carriage and began his journey home.

Srinivasa Acarya's visit to Khetari.

The next day Sri Acarya Thakura went to Khanda with Narottama

and Ramacandra. Upon arriving Srinivasa approached Sri

- Raghunandana requesting permission to leave the following morning
- for Khetari. Sri Raghunandana gave his permission but ordered him to

return quickly.

Srinivasa returned to Yajigrama and anxiously told Narottama

about Raghunandana instruction. Since he had never given such an

order before they became a little fearful and wondered what was in the mind of Raghunanadana.

From Yajigrama Acarya Thakura hastily went to Kanchanagari

and spent two days fully absorbed in sankirtana throughout the

entire day and night. From Kanchanagaria he proceeded to the village

of Budhari where he was warmly received by the residents. In Budhari,

Acarya Thakura and his companions again spent two days fully engaged

in nama sankirtana. Thereafter they crossed the river Padmavati and

were happily greeted on the other side by the inhabitants of Khetari.

Stepping off the boat, they headed straight to the courtyard of

Gauranga, where they relished the darsana of the beautiful Deity of

Mahaprabhu. From there they went to their on homes.

Sri Acarya Thakura and Thakura Mahasaya spent their days

enjoying the transcendental pleasure of sankirtana, and attracted many

people to bathe in the river of devotion and love. One day a heretic

brahmana observed them both dancing in sankirtana and a wonderful change suddenly took place within him, tears fell from his eyes and he

fell at the feet of Sri Acarya And Thakura
Mahasaya. Thus he became a
great devotee and took shelter under the merciful
feet of Sri Acarya.

Sri Acarya then placed him under the care of Narottama.

One day Sri Acarya seemed perturbed about something and was seen speaking privately to Narottama. This disturbance appeared to go on for a few days until finally Acarya left for Yajirgrama with some of his followers. He quickly went to meet Sri Raghunandana, who immediately took Srinivasa in his lap and embraced him affectionately.

Sri Raghunandana privately told Srinivasa that a very ominous time was

quickly approaching, which would cause suspicions in the minds of all

the Vaisanava's. However, he assured Narottama that he should not

worry because Sri Gaurarai had many plans which He intended to carry

out with the help of Srinivasa. Raghunandana then

blessed Srinivasa
with a long life, thoughout which he would perfectly
maintain the mood
of devotion taught by Mahaprabhu. He also blessed
him to be invested
with the power to change the hearts of the atheists
and direct them to
the path of bhakti.

The disappearance of Sri Raghunandana.

After finishing his discussion with Srinivasa, Sri
Raghunandana
went to temple of Madana Gopala-Gauranga.
There he dedicated his
son to the lotus feet of Gaura-Gopala and became
madly engaged in
sankirtana for three full days. At last, while
meditating on the lotus feet
of Narahari and staring lovingly at the faces of
Gopala-Gauranga, he
suddenly gave up his body while repeatedly uttering
the names of Sri

Krsna Caitanya. The people were overwhelmed to observe Sri

Raghunandana's wonderful departure from this world, and that

auspicious day of Sravana Sukla Chaturthi became everlastingly etched

in the memory of all. Raghunandana's son, Thakura Kanai, arranged a

great festival to commemorate his father's passing away, and Srinivasa

remained there untill its completion. Thereafter all the mahantas returned to Sri Khanda.

When Thakura Kanai was very young he had two sons named

Madana and Sri Vamsi, who were both naturally inclined to spiritual life

from youth. When Madana was mere boy of eight to ten years he

devoted himself to the lotus feet of Narahari prabhu and visibly

manifested highly developed devotional qualities.

Later he was reknowned for his beautiful singing and dancing during the performance of sankirtana.

Srinivasa Acarya prabhu's visit to Vanavisnupura and his second marriage.

When Srinivasa was about to leave Yajigrama,
Thakura Kanai
said something to him which made Srinivasa cry
profusely. Srinivasa
tearfully began his journey. He cried all the way to
Yajigrama,

remembering the extraordinary devotional qualities of Sri

Raghunandana. He halted at Yajigrama for four days and from there

hurried on to Vanavisnupura. The king, along with all his courtiers and

subjects rushed forward with delight to greet Acarya

Thakura. In Visnupura, Acarya and his followers lived in a beautiful house.

One day Sri Acarya, by the order of Sri Gauracandra, accepted his second wife. With pleasure I shall now descirbe this incidence:

At that time the brahmana's from Gopalapura in Radadesa were

very famous. In that village Raghunatha (also known as Sri Raghava

Cakravarty) and his wife Sri Madhavi lived, along with their daughter

Sri Gaurangapriya. This brahmana was in great anxiety as he had not

managed to arrange his daughter's marriage. One day in the early

morming, Thakurani told her husband that in a dream she had heard

the spirited voice of a brahmana tell her that their

daughter's husband

would be Srinivasa Acarya. When she asked the brahmana who he was,

the voice replied that he had come from Santipura.

At that point her

dream faded away. The brahmana told his wife that he had also had a

similar dream in which he had seen himself give his daughter in

marriage to Srinivasa. Sri Thakurani advised her husband to

- immediately approach Srinivasa and request him to marry their
- daughter. The joyful brahmana rushed to Srinivasa and made his
 - proposal. Srinivasa remained silent for some time, then, for the good of mankind, consented to the marriage.

The king was so happy about this arrangement that he spent huge amounts of money to arrange for Sri Acarya's

marriage celebration.

The people of the village were filled with excitement and joyfully looked upon the bride and bridegroom admiring the beauty of both. Acarya remained at Visnupura for sometime and then, after consoling everyone, started for Yajigrama. Arriving there he proceeded to his house along with his new wife and followers. The

people of Yajigrama

were enchanted by the beauty of the bride, and the two wives of Acarya

happily met each and from then on enthusiastically engaged in the

service of Sri Acarya together. Srinivasa Acarya spent his days happily

teaching his pupils and worshipping the Supreme Lord Krsna.

The divine meeting of Sri Sri Gopinatha and Sri Radhika in Vrndavana.

One day Srinivasa told his disciples that he had suddenly

experienced an uprecedented feeling of joy which he thought might

indicate the imminent arrival of Sri Paramesara dasa and his followers.

Within moments his prediction proved true, Sri Parameswara was seen

in the distance coming in their direction. Acarya
Thakura and his

followers delightfully rushed to receive them.

Acarya requested Sridasa

and others to sit in celestial seats and enthusiastically enquired about

the well-being of Vrndavana. Sri Parameswara dasa assured them that

they had reached Vrndavana without difficulty.

Upon arrival the pujari

serving Sri Gopinatha explained that he had received an order from the

Lord to place Sri Radhika on His left side. Formerly Thakurani had the pleasure of sitting on the right side of Sri Gopinatha, but now Gopinatha's enchanting beauty was enhanced as He stood with Radhika on his left and right. The residents of Vraja were extremely grateful to Sri Janhava for sending Sri Radha to Gopinatha, and they requested Sri Parameswara dasa to invite Sri Janhavadevi to come to Vrndavana again.

Sridasa related the unbounded joy he had experienced at the grand installation festival of Sri Radhika. He told Srinivasa that he and his followers had returned without problem, and explained that he planned to leave that day by boat for Kantakanagara, and would then go

on to Khardaha as quickly as possible to report everything to Sri Iswari.

He also said that Sri Iswari would soon visit
Vrndavana again, which
greatly pleased Acarya. Srinivasa then
accompanied Sri Parameswara
dasa up to Kantakanagara. From there Sri
Parameswara dasa started
for Khardaha and Sri Acarya returned to Yajigrama.

Sri Parameswara reached Khardaha and immediately went to the house of Sri Iswari. Bowing to the feet of Sri Vasu and Janhva, he

reported everything about Vrndavana and the festival. While listening,

Sri Iswari became absorbed in devotional love. She then softly told

Sridasa to quickly go to Tara Atpura village to inaugerate the worship of

Sri Radha-Gopinatha. Sri Parameswara dasa at once adhered to her

order. Sri Iswari also went there to participate in

the festivities. At this time she took the opportunity to tour various villages.

Sri Virachandra Prabhu's marriage.

Sri Iswari visited the village of Jamatpura near
Rajvalahat and
stayed at the house of one of her servants. There
she met the brahmana
Yadunandanacarya whose devotion increased
immensely by Iswari's
association.

Yadunandanacarya's wife, Lakxmi, was a very
humble and
submissive lady, she had two very beautiful
daughters named Sreemati
and Narayani. By the arrangement of Sri Iswari,
these two girls became
the fortunate wives of Virachandra prabhu. On the
dayof the wedding

Yadunandana took initiation from Virachandra,
and Sri Janhava
happily accepted Sreemati and Narayani as her
disciples. Virachandra
brought his two wives home and Sri Vasu was
extremely happy to see
her two daughers-in-law. The whole Khardaha
village was mad with joy
about this marriage and flooded the brides with
gifts. Gangadevi was
also very pleased with her brother's marriage. Or
this occassion the
people remembered how they had enjoyed the
marriage of Gangadevi,
who was said to have been manifested from the
lotus feet of Visnu. Her
husband, Acarya Madhava, was an extremely
devotional person.
According to Sri Gauraganaddeshakipika
Gangadevi was born from the
feet of Sri Visnu, and is the daughter of Sri
Nityananda Prabhu. Her
husband, Madhava Acarya, was formerly King

Santanu.

Sri Janhava devi's service to Sri Gopinatha.

After the marriage of Virachandra, Sri Janhavadevi and her

followers immediately went to Vrndavana.

Arriving there she rushed to

the temple of Gopinatha and was filled with delight upon seeing Sri

Gopinatha with Radha on either side. Sri Iswari humbly offered Sri

Radha-Gopinatha the numerous gifts she had brought from Gaura. She

also took great pleasure in cooking many preparations for the Lord's

pleasure. She visited the temples of Sri Radha Govinda and Sri Radha

Madanamohana and relished Their exquisite beauty. These three

Deities, along with Sri Radhika, were the heart and soul of the people of

Gaura. Further discriptions of Sri Iswari's visit to Vrndavana can be found in the book Anuragavalli.

Sri Virachandra Prabhu visited Vrndavna, after receiving his mother's permission.

After receiving permission from his mother, Virachandra and some of his followers started for Vrndavana on an auspicious day. Along the way they stopped at Saptagrama for two days, where they stayed in the house of a fortunate Vanika and spent there time abosorbed in sankirtana. Through the association of Virachandra prabhu, many of the residents of Saptagrama were relieved from all miseries of life. The party then traveled on to Santipura. There Virachandra met Krsna

Misra, the son of Advaita Acarya, and they enjoyed

performing

sankirtana together. From there Virachandra went to Amvika, and then

on to Navadvipa for two days. From there he traveled to Sri Khanda

and was cordially received by Sri Kanai, son of Sri Raghunandana. They

also enjoyed nama-sankirtana together. From there he went to

Yajigrama and affectionately received by Srinivasa Acrya, who took him

to his house where they spent the entire day relishing discussions about

Lord Krsna. The next day Srinivasa and his followers accompanied

Virachandra to Kantakanagara, and spent a day with him there.

After biding farewell to Acarya, Prabhu Virachandra went to Khetari via Budhari. Sri Narottama Thakura Mahasaya warmly welcomed Virachandra and took him to the courtyard of Sri Gauranga.

Virachandra's wonderful singing and dancing in sankirtana pleased the

hearts of the villagers. After a private discussion with Thakura

Mahasaya, Virachandra and his followers started for Vraja. On his way

he bestowed the rare jewel of devotion upon a poor brahamana. He

also destroyed the pride of an arrogant brahamana and transformed him into a deeply devotional man.

After a few days Virachandra entered Mathura and the residents

ran to greet him and marveled marveled at his beauty. Conversed

amongst themselves they remarked with amazement: "Look at the

extraordinary son of Nityananda Baladeva." Someone else said, "Is

there any other human being who is so beautiful?"

Other's said, "He

certainly cannot be a an ordinary human being."

Another person

remarked, "Just look at the amazing and spirited features of

Virachandra and his companions." As news of Virachandra's arrival in

Vrndavana rapidly spread, hoards of people rushed to see him.

Sri Jiva Gosvami, Krsnadasa Kaviraja, Gadadhara Pandita

Goswami's disciples, the adhikari of Govinda, Sri Anantacarya and his

disciple Haridasa Pandita Gosvami (from whom Sri Govinda Himself

demanded milk and rice for eating), the adhikari of Madanagopala and

disciple of Gadadhara, Krsnadasa brahmacari, Gopaladasa goswami-

another disciple of Gadadhara, Sri Madhu Panditathe disciple of Gadadhara and adhikari of Sri Gopinatha,
Vabananda-the friend of Sri
Madhupandita, the adhikaris of Sri Govinda,
Haridasa, and Gopala--all
of them advanced forward to receive Virachandra.
Kashiswara Panditaa great friend of Sri Krsna Pandita-along with his

a great friend of Sri Krsna Pandita-along with his disciples, Govinda

Gosvami, and Sri Yadavacarya were all extrememly happy to hear of

Virachandra's arrival. The people of Vraja greatly admired the devotional qualities of Virachandra.

Virachandra and his followers delightfully visited the temples of

Sri Govinda, Gopinatha, Madanamohana, Sri Radhavinoda, Radha Ramana and Radha Damodara.

Sri Virachandra prabhu's visit to forests of Vraja.

Virachandra first took	permission	to	visit	the	fores	sts
	of					

Vrndavana from Sri Bugarba and Sri Jiva Gosvami, then started out

along with Yadava Acarya and others to visit the forests of Madhu,

Tala, Kumuda and Bahula. He also went to READ

Radha Kunda where he relished the association of Sri Jiva and others.

Surrounded by numerous great Vaisnavas, Virachandra enjoyed the

beauty of the Radhakunda. Seeing the Tamala tree under which Prabhu

Gaurachandra had sat during his visit to Sri Radhakunda, Virachandra

became ecstatic. After visiting Shyamakunda and Radhakunda he went

on to Girigovardhana, where he sang and danced madly absorbed in the

ecstacy of sankirtana. Eager to serve him, the people of Vraja offered

many items of food for his pleasure. He and his followers stayed there for five or six days. Thereafter Sri Jiva, Sri Bhugarba and others bed farewell to him.

Virachandra then slowly proceeded from Govardhana towards the cottage of Sri Krsnadasa Kaviraja. He stayed with

Sri Kaviraja for two

days and then went to Vrndavana, accomapnied by Krsnadasa Kaviraja,

Vasudeva, Uddhava, Yadava and some other devotees. He then

traveled to Kamyavana, the place where Lord Krsna played as a youth.

He took his bath in Vimala and other kundas in Kamyavana and then

- went to Vrisabhanupura. Vasudeva pointed out the location of King
- Vrisabhanu's palace where Lord Krsna first met Sri Radha. One day
- Krsna began thinking of a plan by which he could enter into the palace

of Vrsabhanu. Very soon thereafter, on the
occasion of Sri Radha's
birthday celebration, Vrsabhanu sent Sridama to
the house of Nanda to
invite Nanada Maharaja and his family and friends
to his palace. When
Nanda and his party entered Vrsabhanu's palace,
Krsna and Sri Radha
met and stood staring at one another, enchanted by
each other's beauty,
later on they managed to meet in a private place.
From Vrishabhanupura, Virachandra went to
Nandagrama, where
Vasudeva told him about the wonderful birthday
celebration which was
held there to commemorate Lord Krsna's
appearance: One that day
Queen Yasodamayi told Nanda that today is Krsna's
birthday so he
should invite all His friends. Nandaghosh sent the
son of Upananda to
the palace of Vrisabhanu and requested them to

come to his house.

Vrisabhanu and others came to the house of Nanda carrying various

gifts. Vrisabhanu's queen, Kirttika, and their daughter Radhika came

along with Nanada Maharaja. Queen Yasoda cordially received them,

offering them celetial seats. News of the festival spread throughout

Vraja and all the gopi's rushed to the house of Nanda, joyfully singing

songs for Krsna's well being. The gopas decorated themselves with

ornaments and went to the house of Nanda carrying many buckets of

milk, curds and ghee. The Lord's birthday celebration was thus celebrated with great ecstacy.

On that occassion Krsna observed Sri Radha from a secluded

place, but the two of them were unble to come closer to each other due

to the presence of so many respected elders. Thus Sri Radha began to

consider some pretext by which she could excape to meet Kanu.

Somehow her confidante Lalita managed to take Radha to a lonely place where she met her beloved Krsna.

Virachandra was enchanted by the wonderful descriptions of

Radha Krsna's pastimes. Thereafter he took his bath in Sri Pavana

Sarovara, visited Khandiravana and came to Yabata. From there he

went to Ramaghata where he arranged for the Rama Rasa perfromance.

He observed the place of the Vandir-vata, but Vasudeva informed him

that the actual Vandir-vata was no longer in existence. Virachandra

prabhu sat in a secluded spot and meditated upon the sports which

in. Virachandra also observed the day of Vadra-Sukla astami i.e. the

day of Radika's birth abhiseka. Virachandra stayed happily in

Vrndavana for a few more days then started for Gauradesa with his

followers. All the residents of Vrndavana cried in despair to see

Virachandra departing, and Virachandra also unable to hold back his

tears. Virachandra patiently consoled everyone then went to Gaura via

Mathura.

Upon reaching Gaura, Virachandra visited all the places of

importance and informed the residents there about the happenings in

Vrndavana and Mathura. He then returned to Khardaha and reported everything to his mother Sri Janhava devi.

Those who attentively hear these pastimes are sure to be freed

from from all miseries of material life, thus I
earnestly request the
listeners to go deep into the ocean of Bakti
Ratnakara. Remembering
the lotus feet of Srinivasa Acarya, I Narahari dasa,
take the pleasure of
writing this book, Sri Sri Bhaktiratnakara.

END OF CHAPTER 13

CHAPTER 14

The glorification of Sri Gaurasundara and his associates.

Glory to Sri Krsna Caitanya, the only shelter of mankind.

Glory to Nityananda Rama, the son of Rohini. Glory to Sri

Advaitacandra, the son of Kuvera. Glory to

Gadadhara, Gauranga was the center of his heart. Glory to embodiments of love, Srivasa and

Murari. Glory to Vakreswara, the devotional genius.

Glory to Haridasa, Dasa Gadadhara, Pundarika Vidyanidhi,

Suklambara, Narahari, Gaurdasa and Dhananjaya. Glory to

Ramananda, the son of Vabananda. Glory to Sri Vijaya Vasu,

Madhava, Mukunda, Kashiswara, Yadu and Sri Paramananda. Glory to

Rupa and Sanatana, the favorite associates of Gauracandra.

Glory to Raghunatha dasa, Raghunatha Bhatta, Sri Gopala, Sri

Bugarba, Sri Lokanath and Sri Jiva Gosvami. Glory to all the devotees

of Sri Gauracandra, through their association mankind may attain the

priceless gem of devotional service. Lastly, glory to

the listeners who attentively relish Bhakti Ratnakara.

The exchange of letters from Vrajamandala and Gauramandala.

Sri Acarya Thakura remained happily engaged in teaching his

pupils and disciples all the religious books. By the mercy of Lord

Caitanya, Sri Acarya was a veritable genius, well versed in all scriptures.

He was constantly feared by irreligious persons, who were certain to be

defeated by him in debates on religion and devotion.

Sri Jiva Gosvami was very affectionate towards Srinivasa Acarya

and sent him a letter from Vraja. One day Acarya inquired from his

followers whether any letter had arrived from Sri Gosvami, just as he

asked the question	Sri	Vasanta	Rai	came	before	him		
to deliver the								

letter from Sri Gosvami. Acarya happily took the letter and wept with

joy as he read its contents. Sri Jiva Gosvami inquired about the well-

being of Vrndavanadasa, who was the eldest son of Acarya and whose

name had been given by Sri Jiva. He also asked about Vyasa and

Vasudeva, the two disciples of Acarya. With great appreciation he

mentioned the name of king Sri Vira Hamvira. He also sent his deepest

respects to the all the disciples of Sri Acarya.

Within a few days Acarya

received another letter from Sri Gosvami, which he read in the presence

of all his disciples. In this letter Sri Gosvami inquired about the well-

being of Shyamadasacarya, the son of Vyasacarya, as well as the

brothers and sisters of Vrndavana dasa. He also asked about Sri

Gopaladasa, son of Vira Hamvira who was also famous by the name of

Sri Dhari Hamvira. Thus Jiva Gosvami expressed his thoughtful

concern about all the Vaisnavas, and Sri Acarya sent his reply answering

all his questions with great pleasure. In this way, through letters, the

Vaisnavas communicated amongst themselves.

While living at Yajigrama, Sri Acarya Thakura once became very

keen to see Ramacandra. At that time Ramacandra, Narottama and Sri

Govinda were fully absorbed in the ecstasy of sankirtana in Sri Khetari.

One day while the three of them were sitting in a quiet place, a

messenger arrived with a letter from Sri Jiva. They

eagerly took the letter and respectfully touched it to their heads. Govinda delightfully to read it and they others listened with great admiration for Sri Gosvami.

Thereafter Sri Govinda Kaviraja left Sri Khetari and went to

Budhari. There he sat in solitude and organized all the songs which he

had composed. During that time Govinda received a letter from Sri

Gosvami in Vraja. Govinda was delighted by the letter and, with the

permission of his elder brother, took the initiative to send his book

Gitamrita to Sri Gosvami.

Ramacandra Kaviraja's visit to the house of Srinivasa Acarya.

Attracted by Sri Acarya, Ramacandra went to

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Khetari. Ramacandra was overwhelmed with emotion when he saw Sri

Acarya and fell at his feet. Weeping with joy, Acarya immediately lifted

Ramacandra and placed him in his lap. He asked Ramacandra about

the well being of Narottama and then brought him inside his house. Sri

Ramacandra happily bowed to the feet of Acarya's two wives, Draupadi

Iswari and Sri Gauranga-priya. They greeted him very affectionately, as

if he were their own son. Ramacandra was introduced to all the

associates of Sri Acarya, who were all greatly impressed by Ramacandra's devotion.

One night when the moon was fully bloomed in the sky,

Ramacandra suddenly burst into laughter. Draupadi Iswari was astonished by his outburst and asked her husband what had caused the

outburst. Acarya explained that Sri Radhika and Krsna along with their

confidantes had been plucking flowers in the garden. Sri Radha was

plucking white kunda flowers which were as white as moonlight, whereas

Krsna was trying to pluck the moonlight which He had mistaken for

kunda flowers. Observing Krsna's mistake, the confidantes of Radha

began to laugh, which also caused Ramacandra to laugh along with

them. Sri Iswari was so bewildered by this explanation that she was unable to speak.

Sri Acarya took pleasure in discussing Gosvami scriptures with

Ramacandra, who was a great scholar. They spent their days very

happily in Yajigrama, absorbed in sankirtana.

Srinivasa prabhu's tour.

- After a few days Acarya and his followers went to visit the village
- of Kanchangaria. There they performed sankirtana and relieved the
- miseries of the residents there. After some time he and his followers
 - went to Budhari. Acarya sent a message to Sri Khetari to inform
 - Thakura Mahasaya that he would like to see him. Upon receiving the
- message Sri Thakura Mahasaya and his men happily rushed to Budhari
 - without delay. The fortunate residents of Budhari were overwhelmed
 - with delight to observe the meeting of these great Vaisnavas who were
- as spirited as the sun. Everyone admired the beauty and devotional
- qualities of both Srinivasa and Narottama. Acarya

and all the Vaisnavas took great pleasure in performing sankirtana together.

The grand festival at Borakuli Village.

After enjoying some days in Budhari, they gladly started for

Borakuli village. Sri Govinda Chakravarty
welcomed Srinivasa Acarya
in his house most cordially. Chakravarty was the
favorite disciple of

Acarya and was expert at singing and playing musical instruments. How

Chakravarty came to settle in Borakuli from Mahula and became

Acarya's disciple is known to all, thus the poet will not discuss here how that event took place.

Sri Govinda decided to hold a grand festival in his house and sent

- invitation cards to all the Vaisnavas. Among those invited were
- Virachandra and his followers, Krsna Misra and his followers, Sri
 - Gopiramana-a disciple of Sri Hridayananda from Amvika, Thakura
 - Ramai, Thakura Kanai-the son of Raghunandana with his followers
 - from Khanda, Sri Yadunandana from Kantakanagara, and Sri Nayananda Misra with his followers.
- When the guests began to arrive, Srinivasa Acarya, Thakura
- Mahasaya, Ramacandra, Sridasa, Gokulananda and others rushed
 - forward to receive their respected quests. They spent the day together
 - singing the glories of Hari and dancing. The next morning, after
 - finishing their morning duties, they assembled in the courtyard of the
 - temple. Srinivasa Acarya brought forward a

beautiful Deity and requested the permission from the quests to perform the abhiseka for

- the installation. After the bathing ceremony was completed, they began
- to consider a suitable name for the Deity. Suddenly they heard a voice
 - from the temple ordering them to name the Deity Sri Radhavinoda.
 - The devotees accepted the prophetic words from the enchanting voice
 - and named the Deity Sri Radhavinoda. With the utmost care Srinivasa
- installed the Deity and performed all the necessary duties. He placed
 - the Deity on a throne and decorated Him with beautiful dresses.

The next morning Virachandra prabhu, Krsna
Misra and others
finished their morning duties and assembled in the
courtyard of Sri

Radhavinoda where they began sankirtana.
Syamadasa and Devidasa
played mrdanga so sweetly but spiritedly that its
sound seemed to thrust
the sky. Gokula and others first sang prayers in
glorification of
Gauracandra. Their singing was so sincere that Sri
Gauracandra and
His associates were obliged to personally appear in
the courtyard to
participate in sankirtana. The extraordinary
dancing and ecstatic
symptoms displayed by Virachandra prabhu
enchanted the hearts of
everyone. Krsna Misra's body became wet from his
own tears, and
Thakura Kanai was overwhelmed with ecstatic
love. Sri Nayananda
MIsra rolled in the dust, and Thakura Ramai, while
Sri Yadunandana
and others danced and sang madly. When the
sankirtana performance
came to an end the Vaisnavas affectionately

embraced each other in an ecstatic mood. Forgetting himself completely, one of the devotees

rolled on the ground, while someone else grasped the feet of another

crying. After a long time they composed themselves and sat down in the courtyard of the temple.

At that time the people gave the title of "Sri Vabuka Chakravarty"

to Sri Govinda Chakravarty because of his extraordinary ecstatic emotions.

When Prabhu Virachandra, Krsna Misra and others decided to

take their leave from Barakuli, everyone was extremely sad. When they

actually left, Sri Acarya, Thakura Mahasaya and their followers tearfully

accompanied them. Acarya then offered various

commodities to Virachandra and his party.

Acarya and Narottama, along with some of their favorite

companions, then remained in Borakuli for some days. Thereafter they

left for Khetari. After crossing the river Padmavati they immediately

went to the courtyard of Sri Gauranga where they met the companions

of Prabhu. The people of Khetari happily relished the sankirtana

performed by Acarya and his party. After a few days, Acarya spoke to

Narottama privately then left for Budhari.

Observing Sri Acarya's character the people of Budhari

considered him to be a pure devotee and the main force by which Sri

Gauracandra's mission would be carried out.

However, some foolish cheaters residing in that

village tried to propagate their own glories, saying that they were the most learned persons in the village. Giving up the performance of Sri Krsna kirtana and Sri Caitanya kirtana, they foolishly praised themselves. The people of the village were not fooled however, and used to say that these rascals would certainly be punished by the Kalki Avatara. In this way encouraging themselves they went to see Srinivasa and to bow to his

When Sri Acarya returned to Yajigrama he received word that
Virachandra prabhu was establishing the Vaisnava cult on a strong footing.

feet(?).

In the village named Kandra in Radhadesa a

kayastha named

Jayagopala used to live in the house of Sri Mangala Gyanadasa.

Jayagopala became very proud of his knowledge and deliberately began

to flout his religious teacher. When Virachandra heard this he rejected

his disciple Jayagopala. Srinivasa was glad to hear about this incident.

In the meantime Sri Acarya received a letter from Virachandra and

read it with pleasure. Virachandra returned to Khardaha from Kandra

and reported everything to his sons. Virachandra's sons were just like

their father. The elder one was Gopijanavallava, the second son was Sri

Ramakrsna-who was a very broad minded person, and the youngest one

was Sri Ramacandra who was endowed with a very sweet disposition.

They also rejected Jayagopala.

At Yajigrama Acarya remained engaged in discussing sastra and in singing and dancing in sankirtana with his companions.

The poet confesses that being an ordinary person how can I

analyze the devotional characters of Sri Narottama and Srinivasa. All I

can say is that anyone who sincerely thinks of these two great souls

Srinivasa Acarya and Narottama Thakura, is sure to be freed of any

unforeseen evils. Remembering the lotus feet of Srinivasacarya, I,

Narahari dasa, take great pleasure in writing this book Bhakti
Ratnakara.

CHAPTER 15

Glorification of Sri Gaura and his associates.

Glory to Gaura, Nityananda, Gadadhara, Srivasa, Murari and

Vakresvara. Glory to Sri Mukunda, Gauridasa, Pundarika Vidyanidhi,

Suklambara, Suryadasa, Krsnadasa and Dhananjaya. Glory to Narahari, Raghunandana, Vijaya, Vasu Ramananda, Jagadisa,

Sri Sankaranandamaya and Kashimisra. Glory to Kashiswara,

Karnapura, Chakravarty and Sri Nath Thakura. Glory to Sri

Sundarananda, Abhirama, Raghunatha Bhatta, Sanatana and Rupa.

Glory to Sri Bugarva, Lokanatha, Sri Gopala Bhatta, Dasa Raghunatha and Sri Jiva Gosvami. Glory to Krsnadasa Kaviraja,

Vrndavanadasa,

Vyasa and Haridasa. Glory to Narottama, Ramacandra and Syamananda. Glory to the listeners.

- One day Sri Acarya told his companions about the devotional
- qualities of Sri Syamananda. Meanwhile, much to the pleasure of Sri
- Acarya, two disciples of Syamananda arrived with a letter from
- Syamananda. Srinivasa welcomed the two disciples with great affection
 - and sent a reply to Syamananda through them, which was also very happily received by Syamananda.
- The character of Srila Syamananda Prabhu and the mercy he bestowed upon Sri Rasikananda.
- Syamananda traveled from Vraja to Gauramandala, then quickly
 - went to Utkala via Amvika. He halted at his birthplace, Dharenda
 - village, in Dandeswara, and from there went to

Rayani. The village
Rayani was situated in Mallabhumi by whose side
the river
Suvarnarekha flowed in the northern direction.
Near Rayani was a
village named Varayita, by whose side flowed the
river Dolangi, which
was a very beautiful place. In Varayita, the son of
Dasaratha, Rama, had
nstalled a Deity of Siva named Rameswara. During
His exile in the
forest Rama stayed there with Janaki and
Laksmana. The king of this
city was named Acyuta and his loving disposition
greatly endeared him
to his subjects. The king and his wife, Sri Vabani,
had two sons, Sri
Rasikananda and Sri Murari. From the time of
their youth these two
boys were famous for their extraordinary
intelligence. They were

devoted sons and served their parents lovingly.

- Once Sri Murari's wife expressed her desire to spend some time in
 - Ghantasila village. Ghantasila was situated near the river
 - Suvarnarekha. It was beautiful spot, noted as the place where the
 - Pandavas had taken rest during their exile in the forest.
 - One day while in Ghantasila, Murari was sitting alone wondering
 - how he would find a spiritual master to guide him. Suddenly a voice
- from the sky assured him that he should worry no longer because soon
- he would meet his spiritual master,Sri Syamananda. Rasika Murari was
 - overwhelmed with happiness and immediately began chanting the name
 - of Syamananda over and over. Waiting in excited anticipation, Murari
 - gradually became impatient and cried incessantly.

He was unable to sleep and simply lay awake calling out the name of Syamananda. Late into the night Murari finally drifted off.

Syamananda appeared to him in his dream and assured Murari that he would arrive at his place the following morning. Syamananda then disappeared and Rasikananda was filled with joy.

In the morning Sri Rasika told no one about his dream but waited for his spiritual master with great anticipation.

After some time he suddenly saw Syamananda, along with Kisordasa and other disciples, approaching in the distance. Sri Rasika was stunned by the beauty of Syamananda's smiling face. Syamananda was absorbed in chanting Sri Krsna Caitanya, and due to the powerful influence of the holy name he

was unable to walk properly as he approached
Rasika. At once RasikaMurari fell on the ground and touched his feet.
Syamananda embraced
him to his chest and wept emotionally.
Syamananda bestowed his mercy
upon Murari and gave him diksa in Radha-Krsna
mantra. Syamananda
also accepted Sri Rasikananda as his disciple and
dedicated him to the
lotus feet of Nityananda-Caitanya.

Rasika-Murari took their spiritual master to Royani and

delightfully engaged in nama sankirtana.

Syamananda stayed there for sometime, during which many people took initiation from him.

Eventually Syamananda and his disciples left Royani. During his travels Syamananda came across a yogi named Damodara who received the mercy of Syamananda and became a very exalted devotee, he used to become mad by chanting the name of Nitai-Caitanya. Syamananda traveled on to Valaramapura where he showered his mercy upon many fortunate residents.

Thereafter Kisore, Murari, Damodara and other disciples of

Syamananda held a grand festival in Dharenda village. Seeing

Syamananda, the people of the village forgot all their worldly miseries.

Syamananda and his numerous disciples; Radhananda, Sri

Purushottama, Manohara, Chintamani, Balabadra, Sri Jagadiswara,

Uddhava, Akrura, Madhuvana, Sri Govinda, Jagannatha, Gadadhara,

Sri Anandananda, and Sri Radhmohana etc., engaged continuously in sankirtana, glorifying the holy names of Gaura-

N	lityanar	ıda.
_ 1	iteyairar	raa,

accompanied by mrdanga and kartalas. They sang and danced madly,

sometimes rolling on the ground and crying profusely. Syamananda's

dancing enchanted the demigods, and even the wicked hearts of the

demons melted and they fell on the ground weeping with joy. They

cried out to Syamananda requesting him to save them from their sins.

Syamananda freely bestowed his mercy and everyone sank into the

ocean of love of God. The crowd was amazed to see the extraordinary

devotional qualities of Sri Syamananda and was swept away by the

happiness of sankirtana. Syamananda also displayed these wonderful

sankirtana pastimes in Sri Nrisimhapura.

Sri Rasika Murari subdues the heretics.

Thakura Syamananda went to Sri Gopivallavapura and showered

his rain of devotion upon the residents there. While there he put Sri

Govinda under the care of Rasika. Rasikananda was also blessed with

great devotion and saved many fallen souls from hellish material life.

He travelled to many villages, along with his disciples, and bestowed his

mercy upon many yavanas. He also tamed a mad elephant which some

rogue had sent to harm him. Seeing this the rascal yavana king

submitted himself humbly to Rasika. In this way he delivered many

distressed people, regardless of class or caste. Sri Rasikananda's

constant absorbtion in ecstatic sankirtana enchanted the hearts of everyone. I apologize to the listeners because I am

unable to describe the character of Syamananda in detail as this book would become too lengthy.

The people of Gaura were delighted to hear that
Syamananda had
conquered Utkala and other countries with his
devotional love. In
Gaura, Srinivasa, Narottama and others were also
very successful in
distributing love of God, and accumulated many
disciples. Ramacandra
Kaviraja, who was famous for his exalted devotion,

The character of Sri Hariramacarya.(from Srinivasa's branch)

was one of the

favorite disciples of Srinivasa Acarya.

Sri Ramacandra's disciple, Hariramacarya, was renowned for his

miraculous devotional activities. He always took
pleasure in preaching
the message of Sri Krsna Caitanya and in delivering
the fallen

conditioned souls from their hellish life in material existence. Many

poets have composed songs in glorification of his deep absorption in sankirtana.

The character of Sri Ramakrsnacarya. (from the branch of Sri Narottama.

The disciple of Srila Narottama, Sri
Ramakrsnacarya, was a great
devotee and scholar. He was especially loving and
kind hearted to the
poor and wretched, and was expert at defeating
heretical arguments.

He was always absorbed in the pleasure of sankirtana.

The character of Sri Ganganarayana prabhu. (from the branch of Srila Narottama)

Sri Thakura Narottama was regarded by all as the deliver of the

sinful. His disciple, Ganganarayana Chakravarty, was also a powerful

preacher and scholar. Many poets have praised the transcendental

qualities of Ganganarayana and his absorption in sankirtana. In this

way, the branches and twigs of Srinivasa prabhu and Sri Narottama

prabhu stretched their merciful hands to remove the evil tendencies of

all mankind regardless of caste or class. I humbly confess that I am

completely unqualified to describe the transcendental qualities of these great Vaisnavas, but by the mercy of Srinivasa Acarya I am writing this

book Bhakti Ratnakara.